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Rabbi JOSEPH KRAUSKOPF, D. D.

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Of RABBI JOSEPH KRAUSKOPF, D. D.

IN CONGREGATION KENESETH ISRAEL

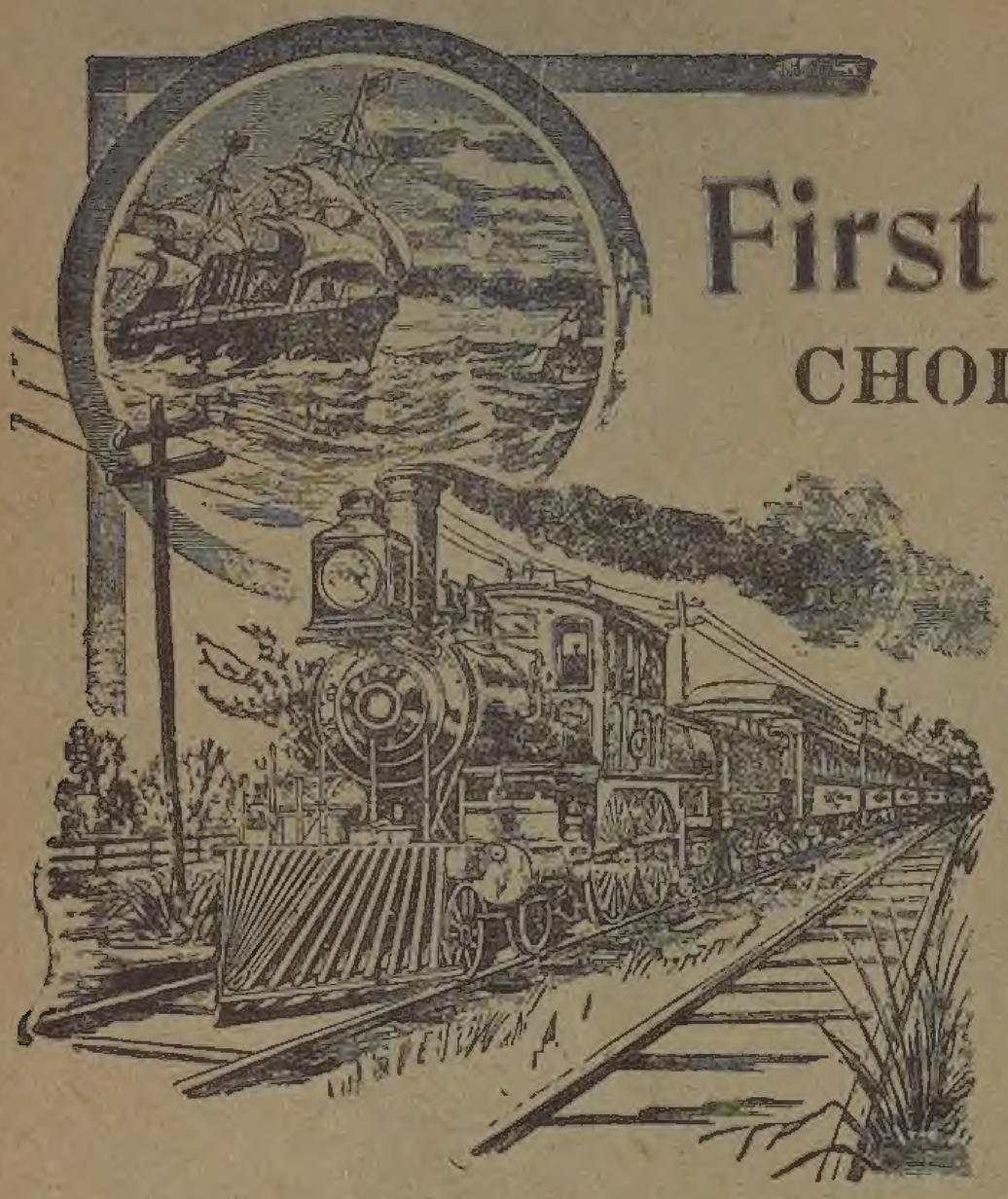
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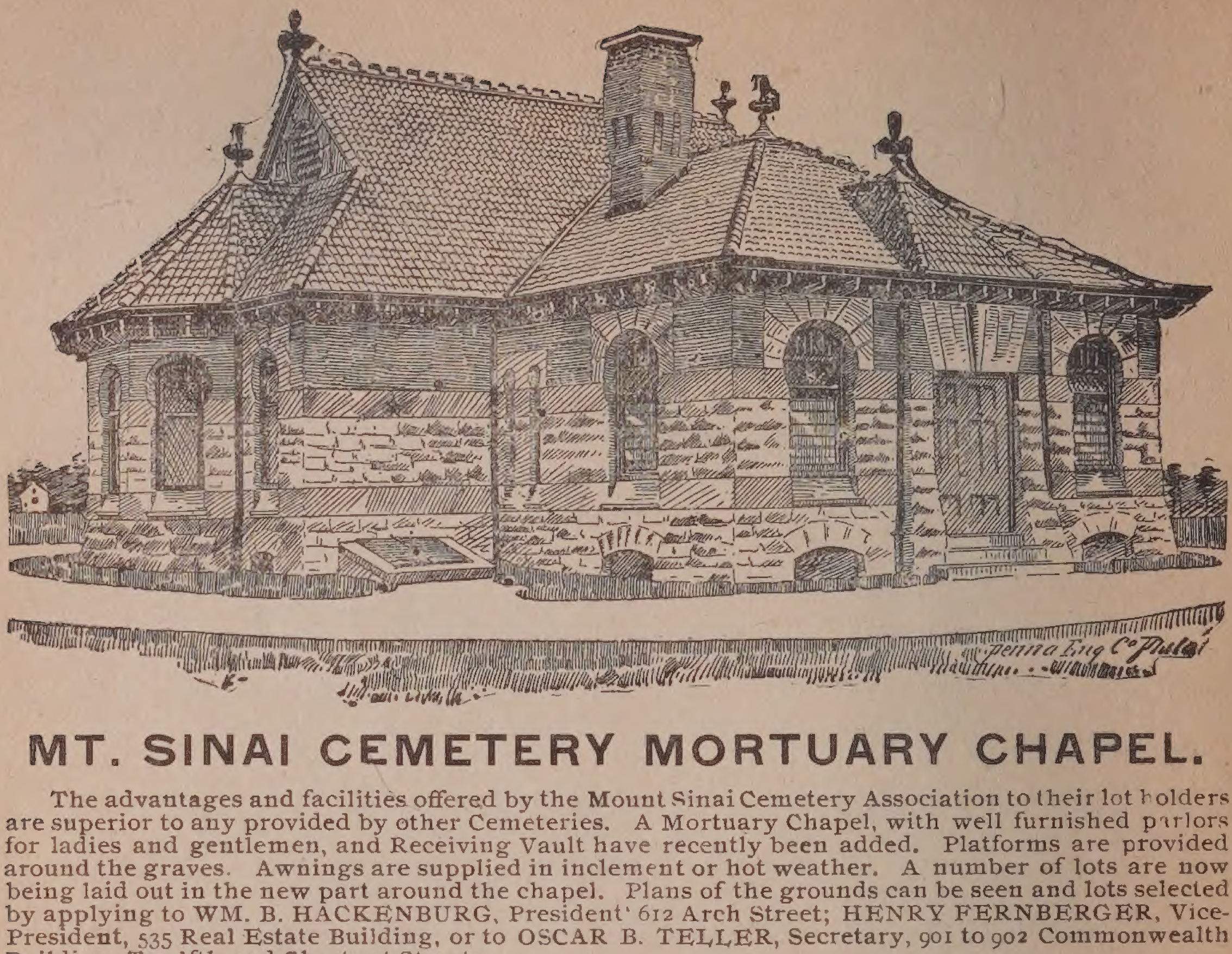
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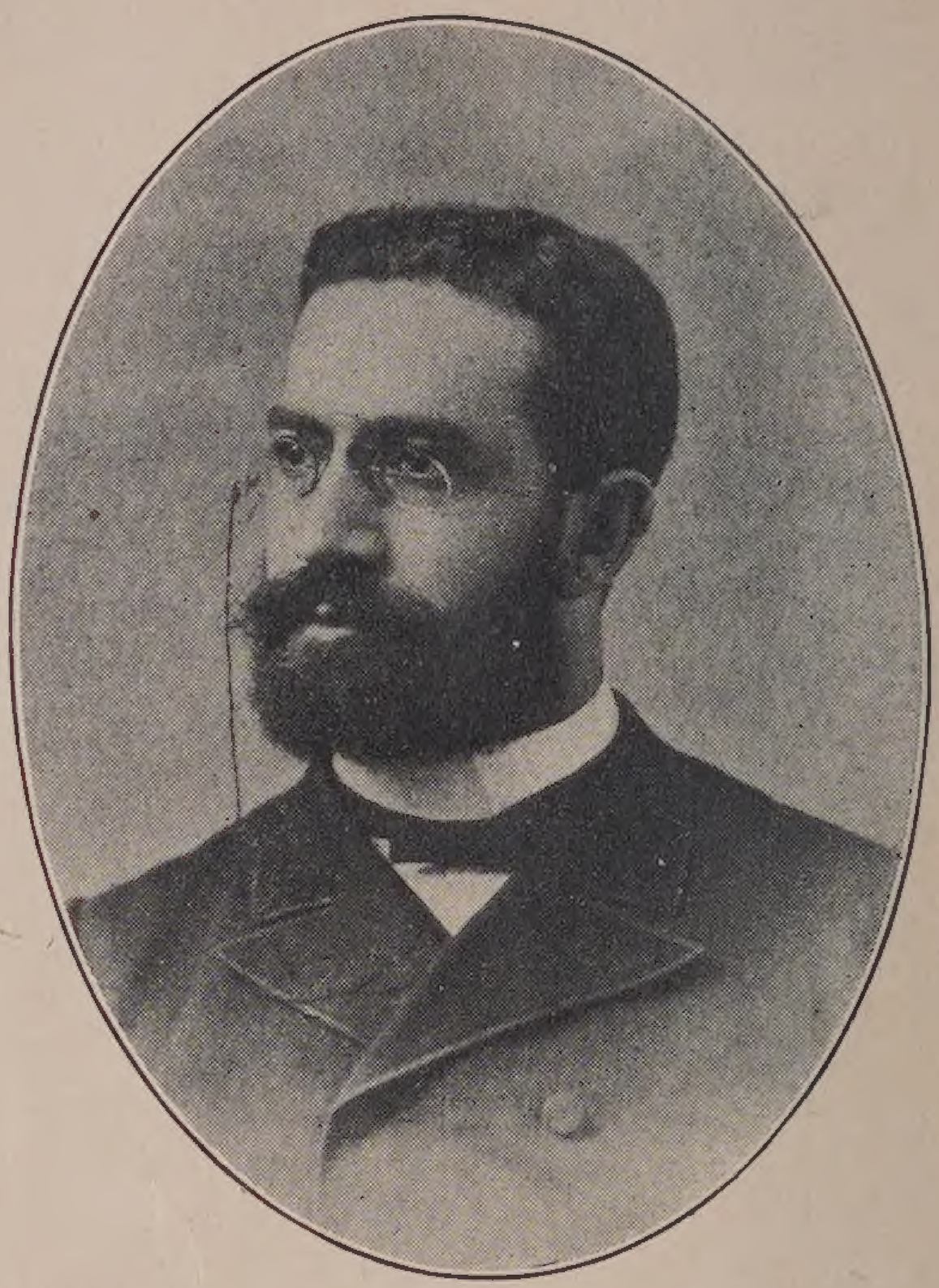
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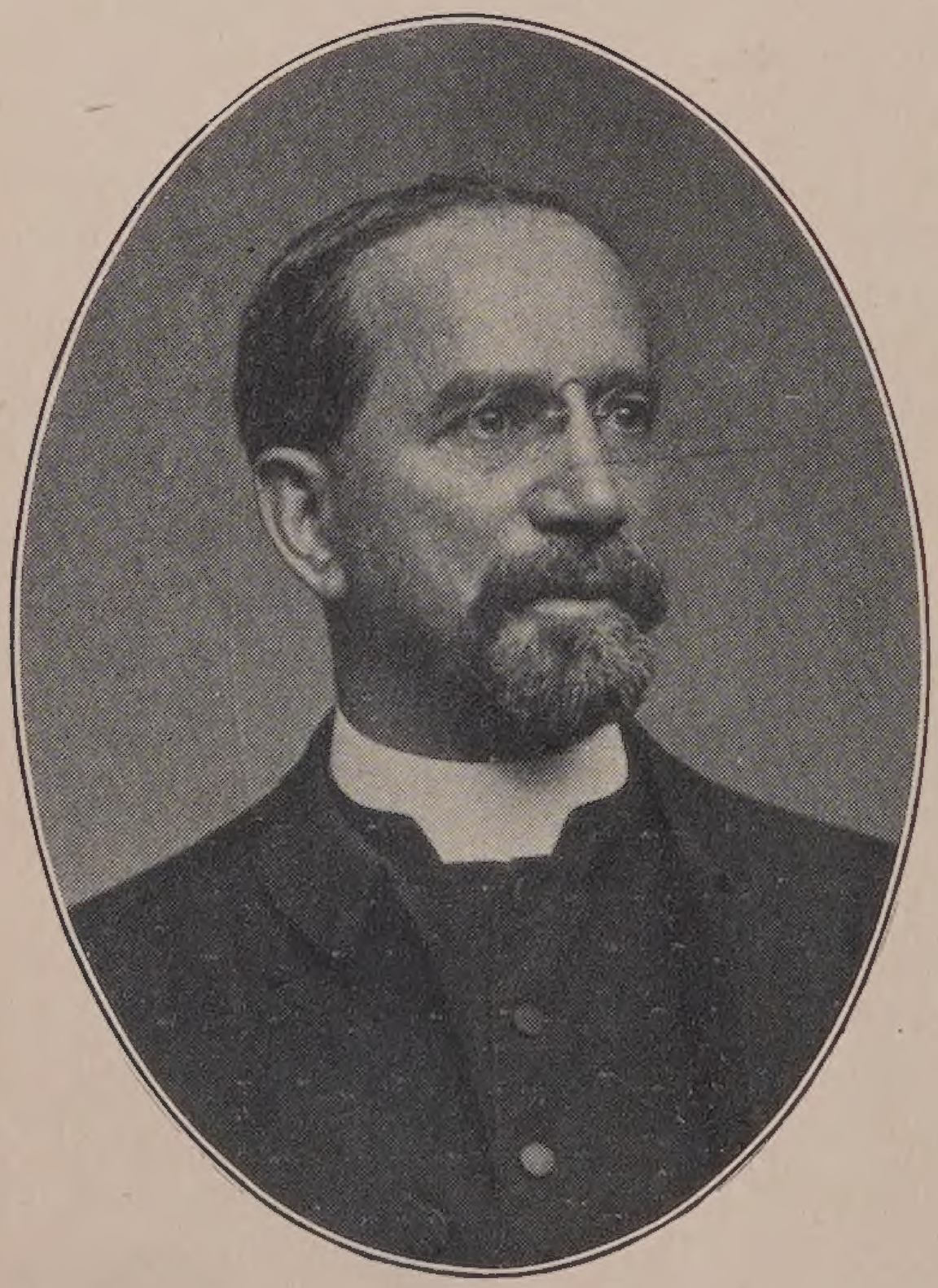
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Twentieth Anniversary of the Ministry of

RABBI JOSEPH KRAUSKOPF, D. D.

IN

CONGREGATION KENESETH ISRAEL

Philadelphia, October 27th, 1907

The Influence of Keneseth Israel on its Own Community.

RABBI ISAAC LANDMAN.

Institutions to which forceful leaders devote the most active years of their lives will, in time, bear the stamp of these leaders' personalities. Just as children inherit traits of character from their parents, and progress on the lines laid down by careful, diligent, competent and exacting yet loving teachers, so do institutions become individualistic and distinctive in accordance with the character and capacity of the men who guide them and influence their development.

Congregation Keneseth Israel has, after twenty years of devoted leadership and untiring effort on the part of its beloved guide and teacher, grown from a tender child into a strong and powerful man. Confined in narrow limits, illy nurtured and nourished on regimen which its system could not assimilate, the congregation became weakened in its growth and stunted in its development, until new life was infused into it by a stimulating breath from the West. Young, imbued with the spirit of his great master, capable of analyzing problems and of dealing with them, courageous in his convictions, faithful to his trust, vigorous, unfaltering, determined, fearless of opposition and laughing at traducers and calumniators, the new guardian took the faltering child in charge, and began to build it up with tender care, with zealous affection, with loving sacrifices, and to advance it toward a realization of his lofty aims and ideal dream of what a congregation in Israel, under American conditions, ought to be.

Under such guidance Keneseth Israel began to grow with unprecedented vigor. Looking back upon its progress in twenty years, the doubters and cynics of 1887 are amazed and,

when they are honest, gratified. The little house of worship at Sixth and Brown, so much admired in its day, when contrasted with this structure, reared in the name of God, is like the tabernacle at Shiloh compared to the Temple of Solomon in Jerusalem. The religious school has increased seven-fold in its enrollment, and the membership of the congregation has grown from 279 to 961, comprizing nearly three thousand men and women and children of school and service age.

It would be the height of folly and vanity, however, to judge the influence of the man upon the congregation by numbers and figures. Man, like God, makes permanent and lasting conquests, not by hosts, but by the spirit. If we could not point to a spiritual growth commensurate with the physical development, this should be a day of mourning and not of rejoicing. Energy and intellect devoted solely to the increase of material prosperity are God's gifts wasted and debauched. But no such dissipation marks the last twenty years of Keneseth Israel's history. On the contrary, every period of our physical progress is identical with a spiritual advance, until today our cohort of three thousand, making up the largest Jewish congregation in America, is also equally large in its Jewishness of spirit, in its fidelity to the faith, in its striving for the realization of our most God-like ideals.

The most striking feature in the spiritual attainments of Keneseth Israel during the two decades of its Rabbi's occupancy of the pulpit, has been the winning back of its youth into the fold and their voluntary remaining there. Twenty years ago, the Judaism being taught in Keneseth Israel in a foreign language had little meaning for the young men and women of the congregation. Thirsting for drink from the founts of religious inspiration they strayed into strangers' fields, not knowing that the wells of these waters of life were their own inheritance, and that only the sources were choked up and clogged. The failures to cleanse the wells and to start the flow again by means of Sabbath eve and Sunday morning services disheartened the congregational heads, and the Ethical Culture Society of this city continued to be largely made up of the flower of our Jewish youth.

But now a new spirit entered into the congregational life. A powerful personality, an untiring worker, a dauntless leader began to point the way. A day of worship for those who could not be reached on the Sabbath was imperative. The need of a

Book of Prayer that should express the aspirations of the modern Jew was evident. The Kaddish, obsolete and untranslatable, a vague fetish to the occasional Jew, had to be rewritten to give voice to the current sentiments of the living towards the departed.

And so an era of revival in the upward striving of Keneseth Israel began. The Sunday services, with discourses that taught the mind and stirred the heart, awoke the fast straying young men and women to the realization that Judaism had a living message for them. Far from leading to a closed Temple on the Sabbath Day, as the alarmists prophesied, these Sunday services strengthened and increased the Saturday congregations, because there was a man in the pulpit who made vivid the practical teachings and attainable ideals of our faith and brought home the necessity of attendance at worship at least one day in the week. The Service Manual, with the revised Kaddish, appealed at once to the religious consciousness of the worshipers. The reorganized Religious School, with the strengthened Confirmation Department, brought joy to the hearts of parents. "The Knowledge Seekers," now the "Lyceum," cared for the youth and brought them into manhood and womanhood equipped with a knowledge of Jews and Judaism that will hold them forever true to, and in, the larger Keneseth Israel.

To supplement further these forces, working for spirituality combined with knowledge, the more active participation of the worshipers in the service was the next step. The Hymnal was issued; congregational singing was introduced and at every service the assembled worshipers lift their thoughts and voices in prayer and song to Him whom we adore and whose Law is the guide and support of our lives.

Religion in the Temple and in the School, however, is of little avail if it finds no supplementing force in the home. Much preaching has been done on this subject in all Temples and Synagogues. But the Rabbis stood alone, eloquently appealing to the congregations, yet receiving no united response.

Keneseth Israel, in this question of utmost importance to the future of the Jew in America, displayed the remarkable influence that has been animating it for twenty years past. All the milk-and-water editions and revisions of the Bible were cast out of the Religious School, and the good, old, virile Book made the sole basis for the religious and ethical education of

our children. Through the children a Bible is today in the home of every member. With characteristic perseverance, in the school and from the pulpit, its reading by parents and children is continually urged and demanded. Soon that consistent study of the Bible, and the persistent ennobling effect which results, will characterize Keneseth Israel and every worshiper here will intelligently know *The Book* from "In the beginning God created," to "Whosoever there is among you of all His people, Jehovah, his God, be with him."

Yet more than the Bible alone is needed in the Jewish homes to-day Archaic and obsolete ceremonials that have naturally disappeared must be replaced. To this end the congregation published the Rabbi's *Kiddush* service in the closing year of Keneseth Israel's activity which we are celebrating to-day. This Sabbath Eve service was not placed on the market to let whoever will come and buy. It was introduced, at the cost of the common treasury, into every home. It was presented and taught to every child in the school, and it shall be the express purpose of the congregation's endeavor in the future to make the Sabbath Eve service a necessary part of the home life of its members, as it was with our fathers in the days of yore.

Thus has Keneseth Israel, in its activities during two decades, shown the influence of the personality and individuality of its guide and teacher on its own community. Will power, determination, untiring activity, service to Israel and mankind, and upward striving to God characterize it in its manifold endeavors. Its future is bathed with the sunlight of glorious promise. From out of this house will go forth a generation imbued with the present spirit of Keneseth Israel, stamped by the characteristics of its leader, persistent in its purpose and indomitable in its efforts for the cause of Judaism and humanity.

Congregation Keneseth Israel is, indeed, to be congratulated on its vigorous, virile manhood. May it never grow old and infirm!

To him who has made it what it is we may repeat the story of the Rabbi who once took a long journey leading through a desert. Hungry, wearied by the heat, lacking fresh water, almost on the point of death, he fortunately chanced upon an oasis which contained but a single tree and a small spring. He drank of the water and ate of the fruit and rested upon the sward in the shade, and was refreshed. Before continuing his

journey he turned to the tree and said: "Oh tree! How shall I bless thee? Thou art beautifully planted; the soil for thy growth is rich; the water plentiful!" And, after a moment of enraptured admiration, he continued: "May God increase thy fruit! May the sprouts of thy limbs be transplanted and grow in many waste places! May thy roots shoot deeper and deeper into the earth that thou mayest stand many years and bring refreshing food and new hope to the wayfarers through this desert!"

So may God bless our teacher and leader! May his good works increase! May many more like him arise in our land! May he be spared to us for many years! May his spirit, his individuality, his influence, so identified with Keneseth Israel, spread to our city and country at large in the future as in the past! Amen.

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Keneseth Israel's Influence in Philadelphia.

RABBI HENRY M. FISHER.

Baruk Atta Adonay Elohenu Melek ha-Olam Sheheheyanu Vekiyemanu Vehigianu la-Zeman ha-Ze: Praised be the Lord, Who has been with Israel in all the endeavors of the past and has permitted us to see this new day. Praised be the Lord, Who has guided Israel through every land from the eastern desert to this modern Canaan flowing with milk and honey. Praised be the Lord, Who has directed the fathers to this City of Brotherly Love, and Who has been with them in all their heroic struggles for the up-building of this congregation. And praised be the Lord, likewise, that He has spared us to greet the light of this joyous day and to see the fruition of so many early hopes and dreams.

On this day that marks an epoch in your congregational life, I come to you from the little city by the sea, which always welcomes so many of you to its shores, to bring a personal word of congratulation to you and to him who has for a score of years occupied this pulpit so acceptably. I deeply appreciate the honor and privilege of sharing with you the joy of this occasion. *Ze ha-Yom Asa Adonay*: "This is truly the day which the Lord has made; we may all rejoice and be glad thereon."

I know a little of the history of Keneseth Israel, and I feel that this day has more than a congregational or even local significance. For you have attempted to solve many practical problems for American Judaism during the past two decades, and in proportion as you have succeeded, you have given to the world an example of that vitality and virility which we dare to believe is characteristic of our faith. Therefore is this occasion of consequence, not only to your own congregation and the Jewish community of Philadelphia, but also to all the congregation of Israel.

Twenty years ago Keneseth Israel, with the advent of its present Rabbi, entered upon a somewhat new policy. The spirit of Einhorn and Hirsch was upon this congregation and bespoke progress. The mantle of these Elijahs fell on a worthy disciple, a modern Elisha. You and he were of one mind. You loved your Judaism. You wanted it to be conserved, but you did not believe in any false conservativeness which mis-

takes fossilization for fidelity. You looked out upon life and discovered that divine creation was a continuous changing of the outward to maintain an inward principle of growth. The law manifest in Nature you saw applied equally to human and institutional life. You extended your observation into the domain of Religion and soon learned that there, as elsewhere, violation of this principle meant stagnation, then death. Endless changing, continuous shaping, perpetual discarding of the outward—forms existing only that they might ultimately be transcended—all this taught you that a fixed and final form is necessarily void of life and inimical to the spirit within.

You believed in continuity. You realized clearly that Israel was linked to the past by mighty chains. But you felt that historical continuity is wholly incidental to the real continuity, which is vital and spiritual. It is this above all which lives on from man to man and from generation to generation, and this it was that you sought to preserve.

So you examined the old critically, but with all reverence. You wanted all the truth the old could give you. But you endeavored to be honest to the last particle of reality within you. For you felt that there was so much of unreality about the interpretation of things Jewish, that real men—and real men always feel unreality—were passing the Synagogue by. You felt that the old creed did not always ring true, that the old ritual sometimes expressed a God outgrown. And you dared to change as your conviction grew. You realized that the chief glory of the Jew lay not in metaphysics or philosophic speculation, but in an unsophisticated godliness and a straightforward morality. To these you clung with all the fibers of your being.

So you labored to put your own house in order. With a creed so simple that it could be proclaimed to all the world without need of having to interpret it to the vanishing-point, with a ritual that required no apology for its existence in an age that rightly takes words at their face value, Keneseth Israel —part of the larger congregation of Israel, whose center is God and whose circumference is the world—has enjoyed a natural growth, until to-day, it may truly be reckoned one of the first and foremost congregations of the land.

Some twenty years ago Max Muller, the distinguished English scholar, maintained that inasmuch as Judaism was not a missionary religion, it could never be more than a mere

tribal faith. This charge did not remain long unanswered. From the Chief Rabbi of England came the response that Judaism was unquestionably a missionary religion, that it had a missionary vocation, but that it need not be active in propagandic work, since it could best fulfill its vocation by the silent force of example.

Such was the answer of English Judaism. You argued differently. You, too, asserted that Judaism had a mission to the world at large. You recalled the words of the Prophet Isaiah: "I will also give thee for a light to the Gentiles that my salvation may be unto the ends of the earth." You held these words applicable in the present generation as in former times, that Israel could and should teach the present-day world the Fatherhood of God, the spiritualization of man. *Attem Edai,* "Ye are my witnesses," said God to Israel, and you maintained that the duty of the witness was surely more than silence.

Your reasoning was simple. Israel stood for vital truths of a universal nature, for religious and ethical teachings, which would mean world-betterment if universally accepted. By virtue of the possession of these verities Israel could justly claim to be a missionary faith. Under such circumstances, a policy of silence was equivalent to selfish indifference, self-stultification and cowardly surrender. And so you resolved to be up and doing in the defence of your faith and the propagation of its teaching.

Your history had taught you only scorn for the usual propagandic methods. Force and folly, violence and deceit, these you had seen and known in connection with missionary labors. Your policy was quite different. You did not send missionaries to Asia or Africa. You did not advise the creation of a fund of over one hundred million dollars for Judaizing the world, as some of our Christian friends have advocated for evangelical purposes. Yours was a policy seemingly far more practical. You opened wide the doors of your Synagogue on the traditional Sabbath. You made the stranger welcome. You gave him a service intelligible, modern and uplifting. But you realized that this was not enough, and, therefore, instituted a supplementary Sunday service.

You turned physician. Your diagnosis of the situation told you that the Christian world was suffering from a very pronounced case of religious prejudice, all the more acute be-

cause of its hereditary nature. This malignant disease you found was aggravated by the germs of ignorance, by false Sunday School teachings, by character sketches such as Barabbas, Shylock or Fagin.

Realizing that the only way to fight the disease was to fight the germ, you set to work to overcome the widespread ignorance. You put aside the old policy of exclusiveness. You endeavored to make this a real "House of Prayer" for all the people of the city. You opened wide your doors and many a stranger came and here awakened to the dignity and simplicity of the Jewish faith, which had developed according to the light of the centuries, and which has always taught what only now the world is beginning to understand. You declared creedal and racial antipathies to be unworthy of true men, that deed counted for more than creed, that brotherhood, unity and honorable service should be the watchword of all humanity.

You have welcomed the stranger, but you have by no means been recreant toward your own. You have kept the Jew out of the mire of materialism. You have given him that opportunity for spiritual uplift which economic conditions would not allow with only a service on the traditional Sabbath. You have made the Jew of Keneseth Israel not only know himself, but you have made him proud of himself.

You have preached in the spirit of the prophets of old without fear or favor. You have given a full measure of devotion to the young, endeavoring to make this place a nursery of character. You have taught the old their duty to God and to Man—all that is worthy of praise and preservation. You have given consolation to many who have been obliged to walk through the valley of the shadow of trouble. And you have given courage and stimulus to your sister Congregations in the city, ever ready to co-operate with them when co-operation meant larger and finer results in intellectual and philanthropic labors.

Who shall say how far the efforts of Keneseth Israel have been curative of ignorance and prejudice against the Jew? Who shall say the power for good that Keneseth Israel has been in the City of Philadelphia? Who shall say the part Keneseth Israel has had in moulding the character of many of the great and good men in this community that numbers more than a million souls? Who shall say what influence Keneseth Israel has exercised upon the social, cul-

tural, political and institutional life of the City of Brotherly Love? And who shall say of all the seed scattered so lavishly by Keneseth Israel, how many have taken root and borne rich fruit. The complete answer is shrouded in mystery and is past our finding out. God alone knows all the enthusiasm, the sacrifice, the energy, the effort on the part of pulpit and pew that have originated in Keneseth Israel, and in the judgement of God none of these have been barren of result.

You have wrought well— you and your Rabbis, for Keneseth Israel of Philadelphia and for the larger Congregation of Man. It is to such as you we look with hope to lift us out of the Slough of Despond when we fear for the abiding vitality of our faith. English Judaism is ultra-conservative, and can never prove adequate to the needs of the hour. For a world faith there is required just that vigorous and progressive spirit which is so clearly exemplified in the life of Keneseth Israel. If as a result of your achievement, the world is now turning its eyes in your direction, it behooves you to realize that yours is no ordinary responsibility. Your task is only begun. What you have done in the past must be promise and prophecy of far greater works in the future.

Let me conclude with a characteristic sentence spoken by your Rabbi at the end of an address delivered ten years ago. It was an occasion similar to this, for it marked the completion of the first decade of Sunday service. May the words serve as a benediction, now that a period of two more lustrums has translated his fervent wish into reality.

These are his words: "Let us be up and doing, resolute as before, fearless as in the past, loyal to one another, and devoted to our cause, drawing inspiration from our past achievements, and courage from our future possibilities, so that, when another decade of years shall have rolled by, Keneseth Israel may shed yet greater glory on its founders, and prove us to be worthy descendents of worthy sires."

God grant that these words repeated to-day may be as appropriate ten years hence as they are this present hour.

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Keneseth Israel's Influence on the Country at Large.

RABBI ELI MAYER.

The pulpit finds that its easiest task is to appeal to a congregation in matters of local interest. The word task is used advisedly, for even where home pride is involved, appeals must be followed by personal endeavor before the general sympathy is enlisted. To build a more commodious and beautiful place of worship, to maintain an inspiring service; or even in matters of charity: building a new hospital etc., the pulpit finds readily responsive the chord that "our" community should have institutions commensurate with its size. It is, to a great degree, simply enlightened selfishness.

But when it is a matter of labor in foreign fields, a much higher level has been reached. All are satisfied to hear that they must take care of their own; but let a foreign cause be urged and it takes but a moment before the answer is heard: "Am I my brother's keeper? Charity begins at home." Much of the thrill of this twentieth anniversary is derived from the fact that Dr. Krauskopf has championed the cause of the oft-forsaken brother. And a steadfast, glorious support has this congregation, Keneseth Israel, given him; yea, so much so, that it too should receive the felicitations on this day. For in the ancient day, men said with contempt and mortal jealousy: Behold, Joseph the dreamer. This assembly of men to-day can point with justifiable pride to the National Farm School, to the work of the Jewish Publication Society, to the success of the I. M. Wise Memorial fund and can say, Behold the dreams of our dreamer realized. The most earnest wish of a Moses was that if only all of the people were prophets. And later in Jewish history, the ears that should have sent raptures to men's souls, those ears that could boast of hearing the inspired words of the men of God, preferred to listen to the ever attractive chorus of: Let's eat, drink and be merry, for to-morrow we die. The appeals Dr. Krauskopf directed to this congregation could not have been made logically to deaf ears. A splendid Temple and service maintained, hearty participation and co-operation in all local philanthropic movements, and a just interest in Jewish questions of national and international importance. Your Rabbi, however, went to a higher level, and you followed him to a man.

Your never tiring leader told you his dreams of the Ghetto, purged and sketched for you Israel under his own vine and fig tree. At once you set to work and behold the institution not far from this city, the realization of his ideal. The American Jew must have Jewish literature. You could well sit content with your enlightened and enlightening pulpit; but you were made to realize the wants of thousands of your brethren scattered over this country; and you helped restore the Book to the People of the Book.

To detail the beneficient works dreamed of by your widely known Rabbi and your unusual meed of support and sympathetic attention would be but telling you the history that you yourselves have made and told at that in the cold terms of one who was a stranger to it all. And further, to expatiate on the helpful influences these various activities have sent abroad would be proving the self-evident truth that good produces good.

I would and will dwell rather upon the central truth that the projects of your energetic leader found such thorough co-operation on the part of the congregation. For herein is the principle of congregational existence; which principle, if recognized, must of course result in such grand undertakings as Keneseth Israel has been inspired to support.

Most congregations find their highest boast in the cemetaries or choirs, or perchance in cantor or Rabbi. Among our Orthodox brethren, the pride may be in the strict preservation of the European style of worship, the European garb being identified with the simon-pure Judaism. If these objects, seasoned with some salt of charity are the entire aim of congregations and remain so, then religion will continue to bear the microscopic stamp of man instead of receiving the broad universal seal of God.

There is a custom among the Orthodox of building in the synagogue a hidden alcove or recess into which are deposited worn out sacred books and manuscripts. This secret compartment or Geniza as it is termed in Hebrew seems to symbolize the scope of many a congregation. To say that a congregation exists only to preserve the Ashkenazic or Sephardic ritual is making a Geniza out of a congregation. These secret compartments justify their existence in doing what they were intended to do. And a congrgation can justify itself only in so far as it works and progresses on the

highest levels of spirituality. To reduce it to the preservation of customs or prayerbooks or cemeteries or up to date services, is to account for it only along secondary causes. The argument resembles the latest brilliant opinion that the Temple was built in Jerusalem to furnish historical matter with which to emotionalize present-day Jewish youth.

If it is true that the day of dogma is passing and the night of theology is breaking into a morning dawn of plain truth, then the congregation has before it a future of most exalting idealism. Heretofore, churches have been bickering over dogmas and doctrines and all the while the evils of child labor, consumption and slums have developed into a rank growth. While synagogues quarrelled over customs, sweat shops multiplied and Ghetto tragedies of the sacrifice of Jewish youth and maid sickened the public. What a startling indictment against the church that the National Child Labor Organization is not a religious body. And, come to think of it, a still more startling indictment against the church is that such an organization should be necessary. If our cities could only say: blessed be religion! She has rid us of our slums and haunts of positive evil, it would be a much prouder boast than all the church architecture that stands so frigidly in an environment of negative virtue. Why indeed is there an undefined feeling that the church is bankrupt? Because its assets are a few city lots with church buildings that are more or less non-negotiable holdings while its liabilities are the entire earth waiting to be redeemed. The hysteria and peculiar methods of the Salvation Army are passed by with little comment; and the organization as such is taken seriously by all men simply because *they do good.* Let any society or band of men show something done for a higher humanity and that is the religion that men, worthy of the name, will follow.

This principle, this inspiring thought, so old that it is forgotten and therefor when brought to the fore, is regarded as new, this divine dogma Keneseth Israel under its zealous leader has fully learnt. And other congregations seeing the noble work this principle has put into your souls to do will be influenced to a similar endeavor, the gates of their temples will open and from their walls will go forth the Law and the word of God from their sanctuaries.

Israel's mission is peace. Israelites may vary in the particular aids they deem necessary to uphold belief in this mission. Let these aids be of an orthodox, conservative, reform or radical nature, but let the individual not forget that they are aids: aids to the working out of life's mission of bringing peace on earth. So from the prayers and ceremonies let us rise up, go forth into the world, and with clean hands and pure hearts help all humanity to ascend the hill of the Lord.

Christianity also would have peace on earth. Then she too must recognize that if a man has lost his legs he cannot travel better if a third arm is given to him simply because Christianity may find that for itself three arms are very useful. To help a man stand before the world and God, respected and respecting it, it is necessary to study sympathetically his needs and not wish to make our creed his need. Surely religion that professes to be spiritual should interpret spiritually and not literally. If it cannot, then its doom is all the more imminent.

Keneseth Israel has shown that religion is subservient to spirituality. The far reaching activities in which it has upheld its Rabbi show Dr. Krauskopf's remarkable powers in influencing men. And may this, his twentieth anniversary, mean but the brilliant beginning of a still more glorious career of idealism that shall receive as capable support as it has merited and won in the past. The immediate influence of your noble endeavors is helpful; but the remote influences, arousing as they should all religion to know that the object of divine worship is service in the cause of humanity, will be indeed to the greater glory of God.

15

"So Much To Do, So Little Done."

Rabbi Joseph Krauskopf, D. D.

I would have to be wholly devoid of the sense of appreciation not to be deeply moved by the sight of this large congregation, by the many kind attentions that have been shown, by the hearty words of congratulation that have been expressed, in honor of the twentieth anniversary of my entrance upon the ministry of Temple Keneseth Israel. And I would have to be possessed of a larger amount of vanity than commonly falls to the lot of man to think myself deserving of all the kind things that have been said of my ministry by the speakers of to-day. That they spoke as they did is because their hearts, being perfectly attuned to yours, caught your warmth and enthusiasm. It was their hearts rather than their minds that judged, and, where the heart judges, it sees little of those faults and failings that stand out in bold relief when judgment is passed by the mind. It is said of one of our ancient Rabbis that he permitted eulogistic speeches being made of a bride's beauty on her wedding day, even though she possessed but little of external attractiveness. Said he: "Whatever may add to a bride's happiness is permitted on her wedding day."

In that spirit have you, congregation and speakers, acted to-day. In your desire that this twentieth anniversary day be made a pleasant one for me, you, speakers of to-day, have not been over discriminative in the praise you have bestowed; and you, esteemed congregation, have credited me with deserts, which, in a large measure, constitute your distinction. But for your support and sacrifices, but for the encouragement and aid of your officers—many of whom no longer among the living, yet no less remembered and appreciated to-day—what would my work have amounted to, what would Keneseth Israel have been to-day?

And you have credited me with achievements, which, but for God's help, could never have been made possible. It was a propitious Providence that so blessed me with health and strength, that, in all these twenty years, in fact, in all the twenty-four years of my ministry, I was never obliged to be absent from pulpit or class by reason of ill health or even but slight indisposition. It was a propitious Providence that

planted within my soul that life purpose and that love of work without which little or nothing has ever been accomplished by man. It is to God and you, therefore, and not to me, to whom thanks are due for whatever Keneseth Israel has achieved during the past twenty years.

And it is to God and to you that I turn to-day, in prayer for a continuance and enlargement of our blessings of the past —for health and strength, for light and wisdom, for help and cheer, that we may do the work that still needs to be done.

With all due regard to the speakers of this morning, there still echoes in my mind the words of Tennyson, *"So much to do, so little done."* What is all that we have done during the past twenty years, compared with what remains to be done? Has sin abated? Have prejudice and bigotry withdrawn their poison-fangs from the hearts of men? Have honor and love and virtue taken up their permanent abode in all our homes? Have right and justice been installed as sole arbiters in the relationship between man and man? Does awe of God inspire all our people to awe of right, to fear wrong?

Yea, *"so much to do, so little done."* God grant that more may be done in the future. And more should be done. I was not yet out of the twenties when I commenced my labors here, twenty years ago. I have now attained unto those riper years, unto that larger experience, that should make for larger achievement.

Of what remains to be done, I shall not speak to-day. You have heard so much to-day, and listened so patiently, that it were indeed an ill return for your kindness toward me, were I to detain you longer. I shall, therefore, reserve for next Sunday what, under other conditions, would have been fitting to discuss to-day. Under the title of *"Sword in One Hand, Trowel in the Other,"* I shall give a retrospective view over the past twenty years, and a prospective view of the work to be done hereafter, with God's help, and with your continued encouragement and aid. Sufficient for this day must be these few words of profound appreciation of all your past kindness to me and mine, coupled with my sincerest prayers that, as you have done by me, so may you be done by.

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VOL. XXI. Sunday, November 3d, 1907. No. 2

Sword in one Hand, Trowel in the Other

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Sword in one Hand, Trowel in the Other.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 3rd, 1907.

Scriptural Lesson: Nehemiah, Chap. iv.

From the day when Nebuchadnezzar destroyed the Holy City and led Israel captive to Babylon, till some forty years after the return of a portion of the exiles, Jerusalem remained a defenseless city. Heaps of ruins and piles of rubbish marked the site where the ancient wall had stood. Armed with authority from the Persian king came Nehemiah, who, at once, entered upon reorganizing the Second Commonwealth, and refortifying the ancient capital.

Re-fortifying ancient Jerusalem.

Hearty was the reception accorded him by his people, but the neighboring Samaritans looked with disfavor upon the task he set for himself. At first, they jeered at what they regarded an impossible undertaking. Later, as the building progressed, redicule turned into open hostility. Eager to complete the wall, and not able to spare any of the men for military purposes, the laborers were frequently obliged to serve in the capacity of both builders and guards, toiling early and late, with sword in one hand and with trowel in the other. Thus was the wall completed, and the future of the Holy City and the Second Commonwealth assured for some five hundred years.

Required sword in one hand, trowel in the other.

The Biblical event here described recalls, in a measure, happenings in our own congregation, twenty years ago, when, in obedience to your summons, I surrendered my Western charge to enter upon my present office. It was with a heavy heart that I left a field of labor, that had grown dear to me, in which my friends were many, and where my work was congenial and successful. I knew the eminent scholars I was to succeed, the distinguished colleagues among whom I was to labor. And I also knew the

Similar implements required for establishing reform.

conservative spirit of the Jewry, in whose midst I was to preach and teach Reform Judaism.

Hostile attitude toward reform, twenty years ago.

It is difficult for the present generation to adequately realize how reform was regarded a score of years ago. To thousands in this city it stood for a synonym of everything destructive of Judaism, for innovations that aimed at nothing short of a conversion of Jew into Christian, of synagogue into church. To pave the way for such conversion, the orthodox claimed, Reform had substituted the vernacular for the Hebrew in the service, new-fangled notions for time-honored customs and traditions, had introduced worship with uncovered head, family-pews, organ, mixed choir, Sunday services, and a number of other so-called Christian practices. As the number of the thus branded vandals and apostates were then comparatively small, and were located, for the most part, in the West, it called for no little hardihood to leave a fertile field of labor, and to brave, still young in years, the hostile spirit of Eastern orthodoxy.

Undertook the work with heavy heart.

It was largely for that reason that I had resisted your summons two years long, till won over, at last, by the persuasive eloquence of Mr. Arnold Kohn, that oldest and staunchest of the Trustees of Keneseth Israel, who, to-day, alas, is the only one left in office of all the fifteen who then constituted your Board. Many a time I bore Mr. Kohn, in those early days, not the kindliest feelings for having coaxed me from a peaceful field of labor, and for having placed me into the midst of a battle-field, where, for a number of years, blows fell hard, and attacks were frequent, and the spirit of nearly all, save those of our own congregation, was exceedingly bitter. But Mr. Arnold Kohn has proven himself so ardent and helpful a supporter and friend, and so valiant a champion of reform, that I have since gladly forgiven him, have even thanked him for having persuaded me to make the change.

Entered upon innovations in the service.

Entering upon the work for which I had been called, I had not long to wait to find all my fears turn into reality. I started a Sunday Service, supplementary to that on Saturday, in which the English language was substituted for the German, and the Hebrew

language reduced to a minimum. Thanks to the preparatory work done by my illustrious predecessors, Drs. Einhorn and Hirsch, the innovation met, in our own congregation, with a welcome exceeding our fondest expectations. The congregations that crowded the synagogue Sunday after Sunday resembled in size those that had till then gathered for the annual Kippur service only, and, notwithstanding all the predictions to the contrary, the additional service on Sunday, instead of lessening the attendance on Saturday, only increased it. Temporary enlargement of the synagogue became an immediate necessity, and steps had to be taken toward more extensive enlargement during the succeeding summer. Many came from curiosity, and continued to come for worship and instruction. Many came who before had seldom, if ever, entered a Jewish place of worship, and who have continued coming to this day. Many who had drifted into the then popular Ethical Culture Society, or who had strayed into other fields, and who had been regarded as lost to Judaism, obeyed the call of the Sunday Service, conducted, on a day on which they were free to attend, in a language which they understood, and in a spirit which appealed to them. Many, who had been fed in other congregations on a diet which was not to their liking, came to partake of what they craved for.

Reorganized school.

And the change that took place in the Service had its counterpart in the school. A curriculum of studies in consonance with the modern spirit of education was introduced. Hours convenient for school attendance were assigned. The prominence that had been given to the study of Hebrew and German, for which there was little taste and less use, and of which little was remembered in later years, was now given to the study of the religion and history of Israel, *Bar Mitsvah* was abolished, and its place taken by obligatory Confirmation studies, at an age sufficiently advanced for an intelligent comprehension of the fundamentals of Judaism, and of the duties and responsibilities of its followers.

The young people were banded together, some into a Choral Society to prepare for the introduction of congrega-

Enlisted the young people.

tional singing, others into a society, called the *Knowledge-Seekers*,—which, under the name of *Lyceum*, has continued to this day—called into life for discussion of matters appertaining to the good and welfare of Jew and Judaism, and whose first creations were The Free Public Library and Reading Room of Keneseth Isaael, the Publication of the Sunday Lectures of Keneseth Israel, and The Jewish Publication Society of America.

As may readily be seen, innovations so radical, and achievements so significant, within so short a time, in so conservative a Jewish community as that of Philadelphia in those days, could not take place without the bitterest kind of opposition. There was no term of opprobrium too bitter to express conservatism's abhorrence of Keneseth Israel and of its minister, into whose nefarious hands it had committed itself. In pulpit and press, in this city, in Baltimore, in New York and elsewhere, over signatures and under the cowardly shield of anonymity, wrathful fulminations against our heresies were preached and published and circulated. Almost in the spirit of the old-time ban, old and young were warned against attending our services; one or two went so far as warning the faithful even against associating with us, if they still possessed a grain of self-respect or a spark of that old love of Judaism that was ready for any sacrifice for the preservation of Israel's sacred cause.

Success aroused bitter hostility.

One only consolation seemed to have been left to assuage their burning wrath: the prediction that these iniquitous radicalisms would be short-lived, that the sinfulness of them would soon recoil on the head of their inaugurator, that Keneseth Israel, after sending the arch-heretic back whence he came, would in sackcloth and ashes return to the righteous path which it had misguidedly abandoned.

Speedy collapse predicted.

These bitter attacks I met with a weapon, the most formidable they had yet encountered, the weapon of silence, a weapon that has rendered me many an excellent service since. I turned a deaf ear to all these attacks, partly because the necessary work on hand made so many demands on my time that I had none to

Attacks answered with silence.

waste on profitless contentions, but more especially because I felt that it was highest time for the bitter, public wranglings of theologians to cease. Those were still the days when diatribes, often columns in length, often whole pamphlets, even books of venomous abuse and disgusting mud-slinging, were published by sect against sect, by religious leader against religious leader, in the mistaken notion that they thus served their cause best, little realizing that they only disgraced themselves and degraded religion in the eyes of thinking men and women. I am in possession of a few specimens of such "pious" literature of those days, one of them a pamphlet, issued against the noblest and greatest of all the leaders of American Israel, my lamented and revered master, I. M. Wise. It was written and published in this city, and bears the "euphonious" title "*Sie Lügen*" ("You Lie").

This silence, however, while it saved my time and temper, only tended to arouse their ire all the stronger and to goad them on to a yet greater waste of time. How much more usefully might not that time have been expended in the interest of their sacred cause, which cried aloud for their attention, which had all too long suffered from their indifference and neglect!

Which goaded opponents to yet greater hostility.

From general attack they resorted to personalities. I had no right to speak on matters Jewish, they claimed, because I was no Hebrew scholar, because I had not drunk from the fount of Hebrew lore at European seats of learning. By citing modern Non-Jewish writers, I exhibited, said they, my woeful ignorance of the ancient Hebrew masters, whom to cite and teach was the chief duty of a Rabbi. I delighted to speak of Christianity and its founders, said they, because I knew nothing of Judaism and its illustrious heroes and martyrs. I mercilessly trampled under foot customs and traditions which time and usage had rendered sacred, because I was ashamed of being a Jew. I discontinued the Hebrew, because Hebrew was to me an unknown tongue. I evinced an activity that was foreign to Jewish scholars, and that displayed nothing so much as the notoriety-seeker and sensationalist.

From general attack they passed to personalities.

There was some truth in what they were pleased to brand me with. Not even they, who seemed to know so much of me, knew how incompetent I felt myself for the large work their inactivity had piled up for me. Excepting in our own congregation, in which Drs. Einhorn and Hirsch had labored long and faithfully, the Judaism which I found prevalent in this city represented in form and expression a piece of orientalism strangely out of place in an occidental world. The beliefs and practices of the cramped and stifling ghettoes of intolerant Europe had been transplanted into our broad and free country. The world had progressed, and the Jew had progressed with it as man and citizen, but not in religious life. Slavish adherence to dead form clashed with the spirit of modern thought. Many of the new generation, reared under new conditions, could not bear the shackles of musty mediævalism. They understood not its language, and were repelled by its bizarre ritualism. They were confronted by modern problems for whose solution they looked to religion, only to find that it regarded these outside of its sphere of activity.

Failed to realize difference between spirit of past and present.

My lack of profound Hebrew scholarship did not worry me half as much as my lack of that modern knowledge that was needed to meet modern conditions. It was manifest that their and my conception of religion and the ministry differed widely. To them religion meant *Law*, to me it meant *Life*. To them it meant the *Letter*, to me the *Spirit:* To them the minister stood for the *Ritualist*, to me for the *Prophet*. In accordance with their conception, a minister had no part in the solution of modern problems. His duty was to see that old forms and customs were kept from dying rather than that new principles were brought into life. His study lay in knowing what the Rabbis had thought and said, in countries far away, in an age and a language long since dead, and not in knowing what the scholars and reformers thought and wrote in modern times and in modern tongues. Their ideal of a Rabbi was the one who, after reading one or two services on the Sabbath day, sank out of sight, all week long, to bury himself in the musty volumes of ancient lore, and to spend his days on unriddling imaginary

Between past and present requirement of minister.

Bible riddles, on spinning theological cobwebs. "What has a Rabbi to do," they asked, "with questions of labor and capital, with social and political reform, with housing the poor and cleansing the slums? What concern is it to him as to what is taught in the public schools and how? What need for a Rabbi to trouble himself as to what the Christian knows and thinks of Jew and Judaism, or as to what the Jew knows and thinks of Christianity and its founder? What need of his troubling himself about what Darwin and Spencer and Haeckel think of the origin of the universe and the creation of man, when he has his Bible and Talmud and Jewish mediæval writers to teach him all he requires to know?"

Far different was my conception of the duties of a Rabbi. I prized knowledge of Hebrew lore as much as did my opponents, and I had given to an acquisition of it many a year of devoted study. But I did not regard entire devotion to it compatible with the requirements of a modern minister. To my mind, the place for him who would devote himself exclusively to Hebrew studies is some seat of Hebrew learning, but not the pulpit. The pulpit needs physicians of the soul, purifiers of the heart, correctors of the morals and aspirations of society, promoters of peace and good-will, and not bookworms or archeologists. It must have live men for it has live work to do. Home and school, factory and shop, capital and labor, civic and national government, turn in our day to the pulpit for aid as much as does the church. It must do the work which is in its province to do, and speak the language that all can understand. Instead of being a closet-student, the minister must be out in the world, must mingle with the people, must know their virtues and vices, their weaknesses and strength, must know the cares that beset them, the temptations that lure them, the doubts that perplex them. He must know, from personal diagnosis, the sanities and insanities of society, before he can administer the medicine that shall effect the cure. He must be a patriot in the hour of his country's need; a prophet when his people are in danger; a champion in time of attack; a watchman in days of prosperity; a comforter in days of adversity, a guardian of childhood, a protector of womanhood, a savior of manhood;

Between past and present demands on pulpit.

a spiritualizing influence everywhere, in school and in church, in the secluded home and the open arena.

With this conception of the duties of the minister, we labored on. And notwithstanding howl and attack, our work prospered; our numbers increased; our pulpit made its influence felt in ever widening circles. Within our sanctuary, Jew and Non-Jew drew nearer to each other, and the better knowledge acquired of Jew and Judaism lessened misunderstanding and prejudice without. Our new and spacious Temple was built, and our new liturgy was introduced, to answer the requirements of our larger numbers and the wants of the newer spirit that had entered our community. On the one side, our sword was kept busy lopping off the dead, cutting out cancerous growths, stripping off mould and decay, clearing away all that barred the light and air and sunshine; on the other side, our trowel was kept active, year in and year out, in strengthening foundations and walls, in opening new doors and windows for the admission of new light and truth, in broadening and heightening everywhere. And, to-day, after twenty years of conscientious labor, congregation Keneseth Israel, from having been the most decried, has become the largest and most representative of all the Jewish congregations of our city, one of the most honored, and probably the largest, in all our land.

Notwithstanding attack, reform prospers.

And the twenty years have worked a wondrous change also in the camp of our opponents. The large desertions from their camp stirred at last a goodly number of them into efforts to save the remnant. And so they, too, began to use the sword and the trowel, the one, for clearing away much that was obsolete and untenable; the other, for adding what the newer age required. Gradually, they have been drawing nearer to our standards. They have modernized their ritual; they have introduced prayers in the vernacular, organ, mixed choir, family pews, worship with uncovered heads, confirmation, a modern curriculum of Sabbath school studies, young people's societies, publication of discourses and of weekly or monthly bulletins, and a number of other innovations, which, at one time, were

Opponents of reform turn reformers.

denounced as destructive of Judaism, as passage-ways to Christianity, as vulgar self-advertisement and sensationalism.

And what is stranger still, like unto that optical delusion that makes us, when in a car at standstill, seem to be going, and a moving car seem to stand still, they that are fast reforming are charging us with becoming orthodox again. But, let them call us what they may, we shall not quarrel, seeing that they are hastening toward us. Instead of abandoning reform, we have been getting ourselves ready for those larger and deeper reforms that are now sounding a loud and unmistakable call. After all, reform hitherto has been largely concerned with the externalities of religion, with form and ceremonial, with language, diet, and the like. We have scarcely penetrated as yet into the realm of religion itself. Such teachings as "love thy neighbor as thyself" are still more honored in the breach than in the practice. A universal brotherhood of man is still an iridescent dream. In the conflict between the spirit and the flesh, the spirit is still the weaker. Wars still rage; prejudice and hatred still separate man and man. Might is still stronger than right, and gold more popular than God. Truth and justice and liberty are still begging in vain for admission into many a church, into many a hall of justice, into many a land of bondage. There is as much need of sword in one hand and of trowel in the other to-day, as there was twenty years ago,—the sword, to hew down all that is false and corrupt and unjust in our religious and domestic and industrial and social and political life, the trowel, to build up all that is true and good and beautiful. This shall constitute the reform of the future. To this we solemnly consecrate our work of the twenty years to come. May God bless our future work as He has blessed our work in the past. Amen.

The higher reform to follow.

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20. The Saturday and Sunday Sabbath.

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6. Benamin Disraeli.
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1. Religions Die—Religion Lives.
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11. Debt to Ancestry—Duty to Posterity.
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8. The Pulpit as a Stage.
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3. Faith With Reason.
5. Wherein Israel has Failed.
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6. Whoso Tilleth His Soil Shall Have Bread.
8. The Mote and the Beam.
10. What Has Been Shall be Again.
12. The People Without a Country.
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15. Uses and Abuses of the Press.
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23. The Best Teacher—Time.
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14. Individual Morality.
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12. A Remedy.
25. A Time to Keep Silence.
26. "God's First Temples."
27. Daybreak.

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1. Preacher or Teacher?
7. The Reign of Right.
9. The Reign of the Soil.
10. The Reign of Love.
11. The Reign of Religion.
14. Boyhood and Girlhood—School Days.
15. Youth—the Age of Love and Matrimony.
18. Manhood—the Age of Labor.
21. Decline—the Age of Beneficence.
22. Death—the Age of Rest.
23. The Aftermath, Summary and Conclusion.
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2. Secretary Hay and the Roumanian Jews.
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4. Quoth the Raven "Nevermore."
5. Quoth the Reason "Evermore."
6 The Cause of Sin.
7. Selfishness.
8. Avarice.
9. Envy.
10. Anger.
12. Infidelity.
15. Meaning of Virtue.
16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
21. Justice.
22 Our Debt and Duty to Dr. Wise.
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4. Canst Thou by Searching Find God?
5. "Mary of Magdala."
6. The Battle Not to the Strong."
10. A Backward Look.
11. Not Congestion but Colonization.
12. No Morality Without Spirituality.
14. What Shall Our Children Read?
15. What Shall Our Children Believe.
16. The Russo Japanese War.
17. Egotism.
18. Altruism.
19. Pessimism.
20. Optimism.
21. Realism.
23. Idealism.
24. Dowieism.
26. Trade—Unionism.

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3. "Turn Not Back."
5. Kindle the Hanukkah Lights.
8. Zionism as a Cure of Anti-Semitism.
8. Complaints and Remedies.
9. Parsifal, the Triumph of Innocence.
10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
16. Israel, a Nation, Race or People?
17. Israel, a Nation, Race or People? II.
19. Religious Training in the Home.
21. The Jew Militant.
22. The Jew Militant. II.
23. The Seder Evening.
24. Pharaoh and the Czar.
25. Some Questions in Morals.

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2. The Election—And After.
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4 The Jewish Pilgrim Fathers.
5. Much Profession—Little Practice.
6. The Fallacy of "Rich as a Jew."
7 What to do with the Russian Refugee.
8. If a Messiah Had Been Born.
9. The Brain versus The Heart
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12. Society versus Religion.
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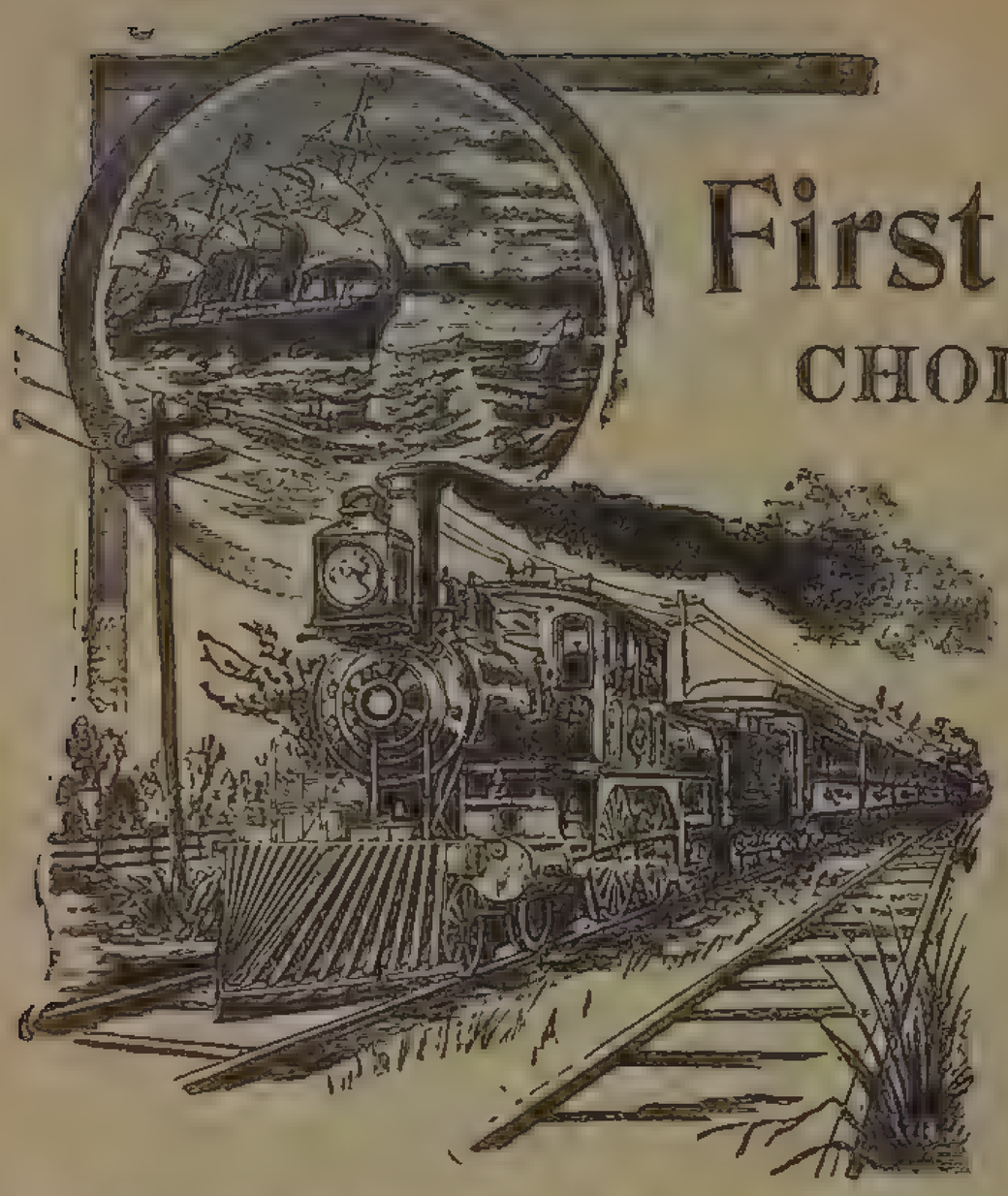
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Fondling the Dead, Neglecting the Living

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Fondling the Dead, Neglecting the Living.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 10th, 1907.

There are few scenes more pathetic than the sight of an old and neglected cemetery; few rambles more fruitful of serious thought than walking among weed-grown graves and tumble-down tombstones. What monies were not at one time spent upon these stones, what care bestowed upon beautifying these grounds, what tears wept over these graves! And now, there is none so poor to do honor to the bones that have found there their last resting place; none so considerate or generous to spend thought or money on keeping sightly a spot once dear to hearts that loved and lost.

A pathetic scen a neglected cemetery.

And there is a scene more pathetic even than this. It is the sight of the inroads that advancing and noisy commerce makes upon sites once synonymous with rest and quiet, to see old graves opened, the bones, once consecrated with impressive rites, lifted without ceremony or sentiment, dumped in some remote spot, or secretly sold to some fertilizer establishment, while tombstones are devoted to building purposes, and copings of cemetery lots are converted into curbstones for city gutters.

A more pathetic scene: a cemetery dislodged by commerce.

Often, when contemplating the extravagance connected with burying and commemorating our dead, I wish that I could take those guilty of such excesses to some such neglected cemetery, or show them what in so young and growing a country as ours becomes of cemeteries and of the bones there interred, after a century or so has lapsed. Such a sight, I believe, would effect cures where all our preaching proves futile. Such a sight, I believe, would appeal to minds which are impervious even to the most rational of arguments.

Such sights should check funeral extravagances.

Abolition of cemeteries, at times, devoutly wished.

And at times, I share the feeling of that man who, observing the excesses to which the belief in heaven and hell gave rise, wished that he knew of a fire strong enough to consume the former, and of water powerful enough to extinguish the latter, so that people might do right for its own sake, and not for the sake of earning future reward or escaping future punishment. Even so do I, at times, wish that I knew of fire or water strong enough to consume or inundate every cemetery on the face of the earth, thereby to save no end of wasted money to society, and, what is of far greater importance, no end of irrational grief to the human heart.

Though recognizing loss it would entail.

Well do I realize the irreparable loss that would, at the same time, be sustained by society, in being deprived of one of life's most sobering and most sanctifying influences. Eloquent as the pulpit may be, impressive as may be the service, awe-inspiring as may be the sanctuary, not all of these combined can preach and teach and sanctify as impressively as the silent grave. There has never yet been an altar that had the sacredness of the tomb. There has never yet been a potentate or plutocrat that had the power of him that peoples the cemeteries. Of all our real estate, none is more valuable than that little plot, six by two, in which sleeps one of our beloved dead. Our tombs are the altars at which the heart performs its truest devotion; our graves are sanctuaries, at which the mind is taught more of the philosophy of life, more of man's destiny here and hereafter, more of man's duty to his fellowman, than has ever been taught by philosopher or theologian. Our cemeteries are schools in which eye and ear see and hear truths, and heart and mind learn lessons, which are not seen and heard and learned at any other place, in all the world.

Cemetery most effective of preachers.

There was a time when religion had not the difficulty it has now in calling men to worship and instruction. It was when God's house stood within God's acre, when the way into the church led through the church yard, when beneath the aisles and chancel and altar of the church itself lay entombed the sacred dead. Then life and death hallowed each other daily. Within that sacred

precinct of the dead, the proud step instinctively checked its gait, the loud voice almost unconsciously turned into a whisper. Even at this day, those sites seem holiest of grounds to me, where church is encircled by cemetery. There, every sigh or whisper of wind, every rustling of leaf, every chirp of bird or insect seems the voice of the dead, seems music from the yonder sphere, seems a summons to regions higher, purer than ours.

One Sunday, four years ago, I attended a service in the monastery church of Engelberg, in the heart of the Alps. It was an especially imposing service, held in honor of the coronation of the present pope. The pomp and crowd were at length too much for me, and I made my way to the little cemetery, at the side of the church. At a solitary grave I saw a peasant woman kneeling, her lips moving in prayer, her fingers counting the beads of her rosary, her face turned heavenward, tears coursing down her cheeks. I saw more of fervent piety, more of true worship, within that little church yard than I had seen, amid all the pomp, within the church.

Often truer place of worship than church.

The church yard has the advantage over the church in that it teaches by impressive object lessons what within the church seems remote and abstract. There, the proud and ambitious behold the end that await ambition and pride. There, the avaricious seeker after wealth sees how much of his treasure will follow him into the grave. There, weather-worn inscriptions teach seekers after fame or station the evanescence of human glory. There, the peaceful proximity of those for whom, during their life-time, the poles of the earth were not far enough apart teaches the folly of embittering life by envies, hatreds and contentions. There, the tiny graves of babes plucked in their bud, of youths and maidens gathered before their fruiting-time, of men and women summoned in the height of their power, teach the uncertainty of life, and the needfulness of being prepared for the end, whenever it comes. There, the reading upon tombstones the words Parent or Child, Husband or Wife, Brother or Sister, tends to deepen affection, to strengthen home-ties, to recall benefits enjoyed and unrequited.

Makes real what in church seems abstract.

Such is my appreciation of the value of the cemetery to the living. And yet, there are times when I wish that every cemetery were closed, and some other mode of disposing of our dead resorted to, one that would make impossible the extravagances and excesses, the displays and absurdities, that now-a-days mark, in far too many instances, the burying of the dead, the commemoration of them after burial, the exhibition of the mourners' grief.

Still, its abolition desired at times.

In far too many instances, the cemetery in our day is more fruitful of evil than of good. Far too many, instead of repairing to it for comfort, for healing, for sustaining and uplifting faith, go there only to keep the wound from healing, only to become rebellious against higher will and wisdom, only to darken life and to expel all light and cheer from the home. They deem it a species of sinfulness to be resigned and comforted. They regard it a specially meritorious act to think of nothing but of the dead, to stand sentinel at the grave, to spend all their spare time with the dead, to lavish all their affection upon the grave, to deck it with choicest of flowers, to ornament it with costliest of monument, wholly unconscious that, while they are thus fondling the dead, they are neglecting the living.

Because of burial extravagance.

As in so many other cases, the source of the evil is to be traced to a departure from the one-time simplicity that attended the burying and mourning of the dead. And this departure is no new phenomenon. It is one of the oldest of evils. The history of civilization is marked by nothing so much as by frequent alternations between excesses and reforms in funeral and mourning customs. Time and again, the mind has fairly run riot in excess of lamentation over the dead, and in the extravagance connected with the disposing of their remains. There have been times when vast fortunes were expended upon pyramids, mausoleums, subterranean rock-hewn tombs, for the preservation of the remains of the dead, when the chief and most profitable occupation of the priesthood lay in their busying themselves with the dead, when whole troops of professional mourners were hired, when wives and the choicest of the people were immolated upon the graves or funeral pyres of

Old time simplicity departed from.

the illustrious dead, when the mourners slashed and maimed and disfigured their bodies as signs of mourning, when they cut off their hair, rent their garments, covered themselves with sack cloth and ashes, abstained, for years in succession, from ablutions, and from all but the absolute necessities of life.

In opposition to teaching of Moses.

Moses must have had in view the correction of some of these excesses when he prohibited the priests of Israel even from approaching a dead body, excepting that of a nearest relative, from slashing and gashing themselves, from shaving their heads or beards or tearing their garments, as expressions of sorrow. And in a yet more striking manner did he make manifest his disapproval of the excesses connected in his day, among the environing nations, with the burial of a distinguished dead, by arranging such a final disposal of his own remains that no one unto this day has known of his last resting place.

Mode of burial in times past.

These reforms of Moses exercised a lasting influence upon Israel. With the exception of a few sporadic departures, the strictest simplicity has marked Jewish burials and Jewish modes of commemorating the dead. There was no coffin, no undertaker, no hearse, no long and expensive line of carriages. The corpse of rich and poor alike was prepared for the grave by friends of the departed. It was then wrapped in a funeral shroud, carried in a receptacle to the cemetery, lowered into the grave, placed upon a plain board and covered with another board. Upon this was shoveled the earth, the mourner recited the *Kaddish*, the prayer of pious resignation, and all was over, excepting that he continued reciting that prayer for a year, and that, in due course of time, a simple headstone was placed to mark the last resting-place of the dead. No difference between rich and poor was permitted. No sculptured monument, no vault, no mausoleum was allowed. If a desire there was for expending money in memory of the dead, there was opportunity enough to spend it on the living.

Meaning of death and burial forgotten.

How is it now? Before answering this question, it will be well to be reminded of what death is, and what the purpose is of burial. Death is a state of transition in the evolution of life. The spiritual within us passes into a higher state, and the corporeal returns to

its primal elements. As the catterpillar dies into the butterfly, even so does the lower creature, man, die into a higher being. Separated from the soul, the body enters at once upon its dissolution. To try to prevent or to delay that process is as fruitless as it counterfeits that law of nature, which has decreed, that dust must turn to dust again, even while the spirit must return to Him who gave it.

If people believed more they would mourn less.

Such is the meaning of death and the purpose of burial. The attitude toward both, however, of by far the largest number is one that argues little faith in the spirit passing into a higher life, or in the corpse's absolute unconsciousness. Otherwise, they would certainly not mourn their dead as grievously as they do, nor treat the senseless, fast-decaying clay as if it saw and heard all that was being said and done in its honor. If they believed that death is a portal, leading from the lower to the higher, would they not be glad and wear the garments of rejoicing rather than lament and wear the garments of mourning? If they believed that it is eternally and universally decreed that earth must turn to earth again, would they try to cheat nature, would they try to prevent dissolution by means of costly embalming, metallic coffin, stone-encased grave, marble or granite vault?

Or, if they believed that death is one of the most awe-inspiring revelations of God's imminence of life, would they so profane it as to make of it a sorry exhibition of fashion's tyranny over them? No priest in olden times wielded the power in the home in which a death occurred that is wielded in our day by fashion. Light is shut out of the home and joy out of life. Black garments are worn, black veils are donned, black stationery is used; the corpse is decked out in the finest and costliest, and art and paint are employed to cover the ravages of decay. No expense is spared in the choice of coffin; banks of flowers are piled high. The grave is lined with greens, costly carriages are provided, expensive tombstones are set,—not that any of these drapings and crapings, these studied extravagances, these ostentatious parades, this delegating of grief to clothes and stationery, can help the soul into heaven or the

Let death be a triumph of fashion.

body out of the earth, not that it is believed that the dead are conscious of the flummeries and fripperies, or that one color is more effective with the powers on high than another, but because fashion so dictates it. It is fashion that commands the style and color of the mourning dress, and the length of the mourning time. It is fashion that measures the period of whole mourning, of half mourning, of quarter mourning. It is fashion that tells what may be done and what may not be done, what may be seen and heard and what may not be seen and heard, during the time of mourning. It is fashion that ordains yet other rules and commands yet other expenses, and its decrees must be obeyed, even though the last cent be spent, even though the family must run into debt, even though the money of the rich thus wasted in absurdities might have been expended beneficially, for the benefit of the living, in memory of the dead.

There are those, who hold that these expenditures of money and exhibitions of mourning have not their source in the command of fashion but in the desire to do honor to the dead and to give expression to the sorrow felt over the loss sustained.

Burial excesses no honor to the buried.

Does love know no other way of manifesting itself than by profusion of costly flowers, which, at such times, afford no pleasure to the living, and which can certainly not be enjoyed by the dead? Would the flowers be so many, and the coffin so richly covered with velvet and satin and silver and gold, if there were no public funeral, if the final disposal of the remains were to take place in the strictest privacy of the family circle?

And sometimes I wonder whether flowers at death would have been quite as profuse, had there been more of flowers offered to the departed during life.

And if we have no longer those whom we at one time loved, are there not others with us who need our love? Why pour our fondest words of endearment into the unknowing grave, when but a single word of affection, of cheer, of encouragement, to some one disconsolate, disheartened, despairing, might bring new life, new courage, might open vistas of new hope and new joy? Why cover the unfeeling earth with masses of flowers, when a

For the loved one lost hundrede remain to be loved.

few flowers given, in the name of the dead, to some poor, sick child, to some poor, bereaved mother, to some poor, slaving father, might shed a few rays of sunshine into lives sad and dark, and, by brightening their life, brighten that of the mourner? Why spend hours upon hours of your time at the cemetery, on the plea that your heart is empty and your home desolate, when there are hundreds of homes in your community, in which enough of work of love and kindness awaits you to take off the sharp edge of your bereavement and loneliness?

Possessing wealth, you would keep publicly alive the memory of your departed dead. This is certainly a noble sentiment, providing, of course, the dead have deserved such commemoration, providing that commemoration would serve as an inspiring object lesson to the living. But, are there no better ways of commemorating the dead than by towering shafts, by subterranean vaults, by expensive marbles and sculptures? Are there no hospitals, orphanages, schools in want of funds? Are all the hungry fed, all the naked clad, all the homeless sheltered? What, to cite but one instance of what might be done worthily to commemorate the dead, if, instead of spending thousands of dollars upon erecting vaults for the futile attempt of cheating nature, of preventing earth from returning to earth, what, if a memorial greenhouse were erected instead, and the flowers grown therein distributed, in the name of the dead, among the poor and sick?

Noblest memorial to the dead: deeds of kindness to the living.

We have gone too far with our extravagances, I might say with our insanities connected with our modes of burying and commemorating the dead. It is highest time that we return to the simple burial and mourning practices of old, to sane views respecting death and the purpose of interment. It is highest time that we cease the present, all too common, practice of fondling the dead and neglecting the living, and begin showing our love for the dead by acts of kindness towards the living.

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXI. Sunday, November 17th, 1907. No. 4

A Morning at Ellis Island.

I.

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A Morning at Ellis Island.

I.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 17th, 1907.

It is a beautiful sight to see an ocean greyhound enter its dock. Vessel and landing place are crowded with people; eyes are bright and eager; shouts of recognition and welcome resound; tears course down the cheeks of not a few, betokening the joy of expectant reunion.

Cabin passengers permitted to land at dock.

Leaving the disembarking passengers and their welcoming friends to their rapturous greetings, we are attracted to another part of the vessel, where we behold a mass of people who make no preparation to leave, who, watching with bewildered looks the goings-on on dock, present a picturesque appearance with their sea-bronzed faces their motley attire, their sturdy frames.

A privilege denied to immigrants.

Who are they? Why are they not landing? They are steerage passengers, poor folks, immigrants, and as such not only disqualified from landing where cabin passengers land, but are also required to pass a rigid examination before suffered to land at all. They have already been obliged to pass an examination, at Quarantine, as to being free from contagious disease, before the vessel was permitted to proceed into the harbor. But there are yet other matters concerning which the Government must have knowledge. And so they must be transferred to Ellis Island, situated in the upper part of New York bay.

Must be examined first.

As the distance is not far, only about a mile off the Battery of New York, and as the mode of procedure promises to be of interest, we follow these steerage passengers on their circuitous way of obtaining a foothold on American soil. Arrived at the island, we find

Taken to Ellis Island.

that the transport in which we have become interested is by no means the only one that has arrived that morning. Its docks are fairly filled with transports, and from each of them is issuing seemingly unending lines of people, scurrying toward a large, massive building, in which the examination is to take place, and in which decision is to be rendered whether the immigrant shall be permitted to land, or whether he is to be returned to the country whence he came.

To a mind haunted by memories of the congestion and filth and din of Castle Garden of old, where immigrants landed up to 1892, the first view of Ellis Island is as much of a surprise as it is a pleasure. In sightliness and sanitation, it far exceeds the landing place of the cabin passengers. We enter the building, and, with Commissioner Robert Watchorn as our guide, we pass through its various departments, observe the gigantic work in daily dealing with thousands of immigrants of different nationalities and conditions, the marvellous system, the matchless discipline, the astounding cleanliness, the spirit of patience and consideration and justice displayed, and we are yet more amazed and pleased than we were before.

Contrast between Ellis Island and Castle Garden.

And but a short time in the company of Mr. Watchorn suffices to account for much of the difference between the old system and the system new. Ellis Island is Robert Watchorn, and Robert Watchorn is Ellis Island. A better man than he for the greatest of all landing-places is scarcely conceivable. Having himself risen from the ranks, having himself been a steerage passenger and an immigrant, having labored as a coal-miner, and knowing from personal knowledge the hard lot of the poor, having, as factory inspector, been made acquainted with the advantages taken of the helpless, and possessing a memory which in days of prosperity forgets not the days of adversity, he keeps his eye upon officials while his heart is with the immigrants. Almost instinctively he divines the meaning of the score of different languages that are spoken at Ellis Island. Taught by many years of experience, he has acquired the rare art of judging character, of reading a man's past history, by merely looking at him. While resolved that the laws of the Govern-

Due to Commissioner Watchorn.

ment be strictly obeyed, he is no less resolved that the rights of the stranger be held sacred. Rather than that an innocent should suffer, he will in difficult cases bend his decision in favor of the immigrant, believing that a great Nation like ours can better afford to suffer a wrong than to do a wrong to a poor, helpless, speechless stranger at our gate. Guided by that spirit, he has introduced many wholesome innovations, and is now at work making changes that will increase yet more the comfort and safety of the immigrant.

Societies stationed to plead for immigrants.

On the ground floor, we observe a number of offices, representing various nationalities, and maintained for the purpose of rendering counsel and protection to respective, immigrant countrymen of theirs. If, for one reason or another, an immigrant be denied admission, the office representing his nationality will step in, and, if deserving, plead his cause. If a minor or an unprotected young woman be detained, the office will make an effort to find a relative or guardian. If an immigrant be denied the right to land because of doubt as to his power of self-support, or as to his character or health, the respective society may give surety to the Government, by bond or otherwise, and make itself his mentor, until released of the bond.

Immigrants examined as to health.

Mounting to the floor above, we see the immigrants passing, in single file, before a number of physicians, one examining face and eyes; another: hand and fingers; another: giving the person a general looking over. If trachoma or tuberculosis or mental incompetency or general physical debility or vicious or criminal tendency be detected or suspected, the unfortunate one is set aside for more thorough examination in private, before reported for deportation. That seemingly unending line of men and women, of old and young, of strong and weak, reminds one of the old mythologies, that tell of the souls of the dead passing before the judgment seat, and receiving sentence as to whether heaven or hell is to be their future dwelling-place. What is myth there is here stern reality. Many a heart beats more rapidly, many a cheek blanches, many a limb trembles as it approaches the physician. His decision may mean entrance into heaven or return to hell.

Scarcely is this ordeal past, when another stares the immigrant in the face. The way from the one to the other is often a passage from Scylla to Charybdis. He approaches a formidable looking desk, at the side of which stands an interpreter to put the officer's questions in the immigrant's tongue. He must tell whence he comes and why, what his trade is, what his past history has been, whether he has ever been convicted of felony or other crime, whether his ticket has been paid for with the money of another, whether a place of labor had been contracted for before leaving home, whether he has been induced to immigrate by some transportation line. He must tell whither he wants to go, and what he proposes to do there. He must show whether he has sufficient money in his possession to reach his place of destination, and to support himself until he becomes a wage-earner. If his means be small, he must produce those who will keep him from becoming a burden to the country; if young or unprotected, he or she must furnish the names and addresses of those legitimized to take care of them, and they must remain in detention until such guardians be found, or be deported, if none appear.

As to character and ability for self-support

The answers to these crucial questions are certainly as surprising as they are assuring to the loyal American. Few indeed are they who come unsupplied with quite a sum of money. The aggregate amount brought by immigrants, during the year ending June 30th, 1906, exceeded the sum of $25,000,000, averaging about $25 per person. And what is of greater importance is the age of the immigrants. The overwhelming number of them are of an age of greatest productiveness. Over 82% of them range between the ages of 14 and 44, the very years when in possession of greatest energy and earning capacity, and when least liable to falling a burden on the community. Their coming to our shores at the age they do means an enormous loss to Europe and an incalculable gain for us, for, the average cost of raising a child to the age of 14 being estimated by economists to be $500, the million of immigrants of the year mentioned represent a profit to us of $500,000,000, made at the cost of Europe. No wonder European countries are becoming alarmed

Their contribution to the Nation.

at the loss of subjects at the age of their greatest productiveness. And if we average the earning capacity of these million immigrants to be $1.00 per day, our Nation has an increased earning-power of more than $300,000,000 a year, which means a correspondingly increased outlet for its food supplies, its coal and other minerals, its industries and trade.

Yet other things are brought to light at these desks at Ellis Island. 97% of them that arrive there have relatives or friends to receive or to direct them, to send them to their destinations, and to start them on the way of self-support. No less significant is the fact that but comparatively few of them that have arrived at man's estate are unequipped with a trade. Not a skilled trade, from baker to wood-worker, not a professional calling from architect to teacher, not an unskilled occupation from chimney-sweep to teamster, that is not represented among these immigrants.

Nearly all equipped with trades.

Neither is there a section in our country that is not the place of destination of some of them. And to our greatest satisfaction we find that farm and mine labor, domestic service, rough and hard outdoor, unskilled work, the callings in which our Nation is most deficient, and of which it stands in greatest need, receive their largest percentage of recruits from among our immigrants. The Spaniard of the 16th century came to the new world with sword in hand, and, amidst atrocious crime and cruelty, robbed the country of its gold. The immigrant of the 20th century comes with tool in hand, and, by means of peaceful industry, pours gold into our treasury. And yet there are those who would have a royal welcome for the Spanish adventurer and cavalier and warrior, and exclude every immigrant from our shores.

Having successfully passed the searching inquiry of the inquisitor at the desk, the immigrant is at last permitted to enter the gate that opens to him the long dreamed of hospitality of our land. If his destination be New York, or a place near by, and he have friends awaiting him, he is soon lost in the throngs of the metropolis, before long to become a component part of the American people; by and by perhaps to be one of its great

Shielded by Government against sharks.

leaders, financiers, men of affairs, captains of industry, as Carnegie and others like him have become. If his destination, however, lie further off, then the kindly hand of our Government does not yet abandon him. That he may not fall into the hand of sharks, it changes his money for him, it purchases his railroad ticket, it sees him to his proper train, it provides him with his requisite accommodation, it checks his baggage for him, sells him the food necessary for his inland or overland journey.

Government reimbursed for its trouble.

And all this kindly service as well as the more expensive examination does not cost the Government a single cent. On the contrary, the head tax of $2.00, collected from each immigrant, who landed here during the year cited above, yielded the country a net profit of over two and half millions of dollars. And the tax rate having recently been raised to $4.00 per immigrant, and the number of immigrants increasing, there is a likelihood of the profits this year more than covering the expense of the improvements and enlargements now in contemplation.

A picture not so pleasant.

There is another picture, however, to which we now must turn, one that is far from being as pleasing as the one we have thus far been privileged to see. It is the detention quarter, and the apartments where those are confined who are about to be deported.

The detention quarter.

Our hearts go out especially to those in the detention quarter. Parentless children, husbandless wives, unprotected young women, unprovided for old parents, constitute the largest portion of those here detained. They had come in the hope, or under the promise, of meeting here their parents or husbands or children or brother or sister or some other relative or friend. No one has turned up; and, unless some responsible party soon does turn up, they must be sent back, at the steamship company's expense, to the port whence it brought them. And at that company's expense they are fed and lodged while under the Government's charge. Inexpressibly sad are the faces of nearly all of them. There is much weeping and wailing and entreating. With some, the font of tears has run dry. Some have that look that makes one fear that grief is unbalancing their reason.

They have come with indescribable joy from a land of want to a land of plenty, from a country of cruelty to a country of freedom; from the very windows of the detention quarter they might behold the gigantic statue of Liberty extending a welcome to all entering New York harbor, and yet, they are debarred from landing, notwithstanding their consciousness of ability to make their own way, to fight their own battle, in the land of golden opportunity, as so many before them have done.

Some of these cases truly arouse our compassion. A husband may be well and privileged to land, yet his wife is afflicted with a disease of the kind that debars the sufferer from landing. To the husband is left the bitter choice between landing alone or returning with his wife. Or the case may be reversed. Such a choice is often left to brother and sister, to parents and adult children. But, though the heart be moved, the law, enacted for the good of the people, must be obeyed.

The law must be obeyed.

And yet sadder even than this is that other quarter, over whose locked and barred doors are seemingly inscribed the words "*All hope abandon, ye who enter here.*" Here are kept, until the vessel that brought them returns, those who are demented or likely to become so, those who have a criminal past, or are smitten with incurable disease, or are, by reason of age or general debility, incapacitated from self-support and self-care. It is a sickening sight, this conglomeration of should-be hospital patients, prison convicts, inmates of insane asylums or of old peoples' homes.

A yet sadder picture: the Deportation quarter.

And yet, to the honor of our Government be it recorded, even these are not wholly without hope. Even these are given a chance for a hearing before the Commissioner himself, yea, even before the Department of Commerce and Labor, at Washington. And so permeated with the sense of justice is Commissoner Watchorn, so eager to guard our country's interest, without wronging a poor immigrant, that, chancing to give a final hearing to a number reported by sub-officers for deportation, he reserved his decision until he had the persons in question presented to a

A last chance.

few of us, who happened to be visitors on that day, until he had extended to us the privilege of interrogating them through interperters, and drawing our conclusions. And to our great satisfaction we found that, in most cases, our judgments tallied; in one case the Commissoner was yet more lenient than we might have been; and in another case, where we might have leaned to the side of greater leniency, his larger experience soon convinced us that his sterner decision was the wiser course.

The number deported.

And of more than a million immigrants, during the year ending June 30th, 1906, some 12000, or about 1 per cent., were thus debarred from entrance to our land, the causes for rejection having been: insanity, contagious disease, previous conviction of crime, pauperism and contract labor, the latter three constituting the causes of by far the greatest number of deportations.

Loud advocacy of exclusion of all immigrants.

Thus are the interests of our country, the safety of our people guarded at our ports, while the strictest justice is meted out to those who knock for admission at our gates.

And yet there are those who, perhaps knowing least of what happens at our immigrant landing-places, raise the loudest outcry against the hordes of foreigners that invade our shores, speak of our making our country the dumping-ground for the criminal and diseased and poverty-stricken and ignorant of European lands, and vehemently agitate yet greater restriction, even exclusion of all immigrants. Their watchword is *America for Americans, and for Americans only!*

Cause to be discussed.

There is much ignorance in this cry, and yet more of narrowness and illiberality. The agitation is a serious one, one likely to become a disturbing element in our body politic. It is well deserving of thoughtful analysis, and we shall, therefore, devote our next discourse to a calm discussion of it.

A Rabbi's Impressions of the Oberammergau Passion Play

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SOME OPINIONS.

From the Author of the "History of Universal Literature," Dr. Gustav Karpeles:

I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt.

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review," London.

Dr. Krauskopf puts his own case strongly; he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind

The Hon. Andrew D. White, United States Ambassador to Germany, writes:

The fairness and liberality of your treatment of the whole subject, as well as the beautiful garb you have given the thoughts, ought to commend the work to every thinking man and woman, whether Jew or Gentile.

From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document.

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

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Sunday Discourses

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Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXI. Sunday, December 1st, 1907. No. 6

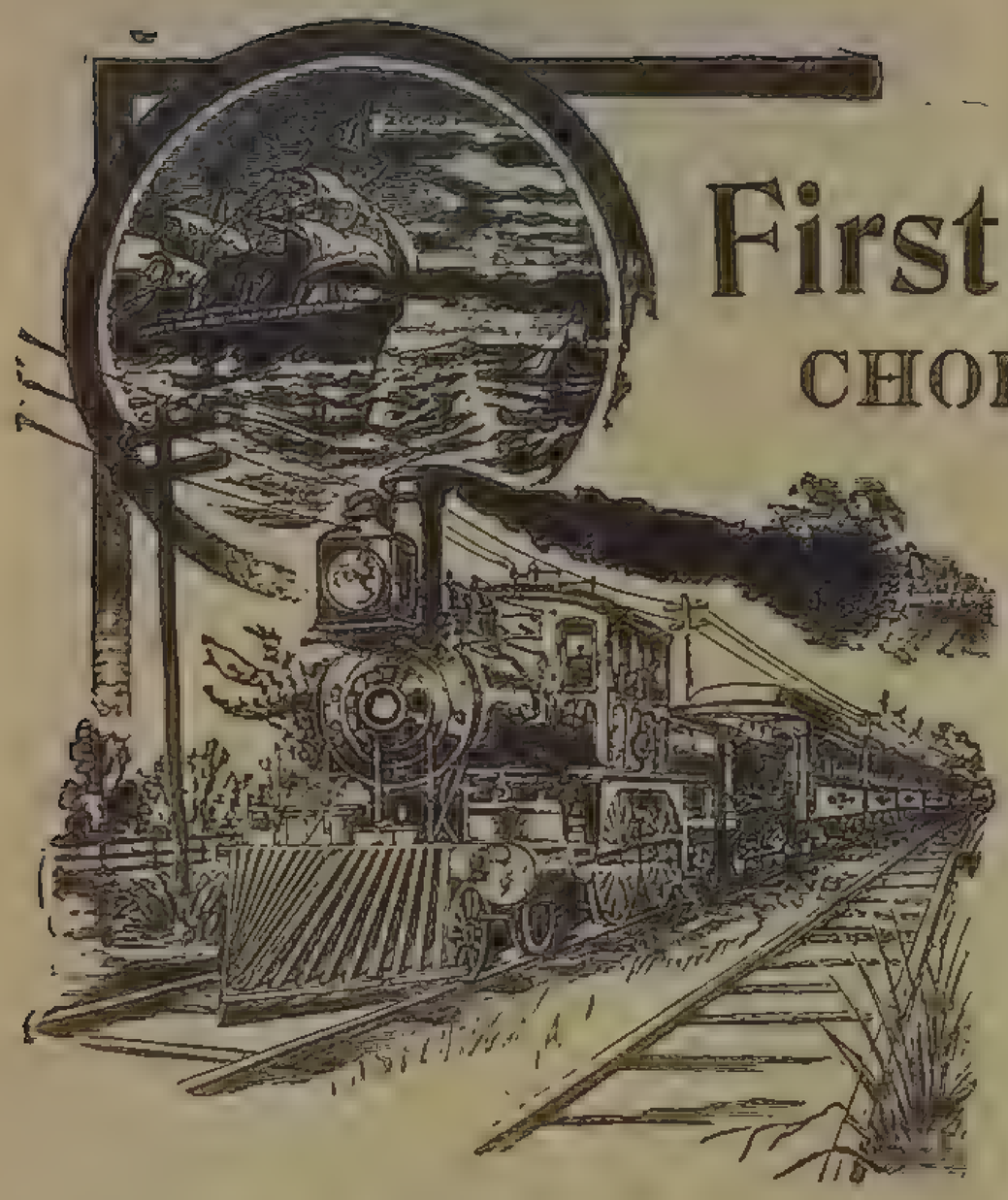
The Merit of the Fathers

By Rabbi ISAAC LANDMAN

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The Merit of the Fathers.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, December 1st, 1907.

Ancestral merit in the destiny of a people—

The life of a people or an individual is determined by the character and temperament of a long line of ancestors. The ancient Jews recognized this principle, though they could not give it scientific phrasing. Under the term *Z'chuth Aboth*—the Merit of the Fathers—they taught it as an important and significant factor in the life and destiny of the race. Because of the merit of the Patriarchs, say the Rabbis, was of the Torah given on Sinai; because of the Covenant God made with the Patriarchs the Israelites were led into the promised land; because of the virtues and the merit of the fathers does our ritual of the Middle Ages plead with God for deliverance from oppression and the return to the Holy Land.

Determines their life or death.

Of the masterful races of mankind that have passed away and that yet remain, history teaches that their longevity is due to some such principle as our *Z'chuth Aboth*. If the fathers of a race have given it the impetus of an ideal and have bequeathed to it their own meritorious striving after its attainment, the race will persist and develop and stamp its influence upon the other races of men as long as its race-life is determined by that ideal and the merits attained by the

fathers is the goal of its endeavor. When the high standard of the ideal deteriorates and the merit of the fathers no longer finds expression in the life and deeds of the race, then dissolution sets in and it gives way to another and better-equipped people.

Tho races die their merit endures.

Even in this extreme, however, the merit of the fathers of the race still endures. The ancient Greeks succumbed to the superior prowess of other peoples. The names of their greatest men, the sculptors and philosophers, may be forgotten; but the merit of their works, Greek art and Greek philosophy, remain an influential factor in modern culture. The ancient Romans sank under their load of corruption and immorality. The names of their greatest men, the lawmakers, may be forgotten; but the merit of their works, Roman law, continues to be the basis of modern law and jurisprudence.

A natural law determines race longevity.

That these exceptional merits of the Greeek and Roman fathers should have failed to prolong the life of their races to this day is not at all remarkable. They obeyed a natural law. Art or philosophy or law may be created an ideal by the ancestors of a race. This ideal, coupled with the merit of the fathers who brought it forth as a standard for race-life and race-deeds, is the instrument wherewith to combat corruption and immorality which make for race destruction. Art or philosophy or law or any other ideal, is, however, powerless in a struggle with corruption and immorality when these have overwhelmed the merit of the fathers as the factor that actuates race-life and race-deeds. Here disintegration sets in; extermination follows.

Illustrated by history of Jewish people.

This natural law, working in nations as well as in races, is typically illustrated in the history and persistency of our own people. We are here to-day not because we had great law-givers and prophets, but because of our tenacious hold upon the ideal they raised for us and because of the merit of our fathers which we have striven to emulate. Our national life terminated when our national ideal had weakened and our national polity could no longer check the corruption that had eaten its way into the political heart of the nation. Our religious ideal, however, and our aiming at the merit of our fathers in striving to attain it, gave us life and strenth and permanance. Our race-life and race-deeds expressed these, now in combatting idolatry, now in struggling for knowledge, now in resisting persecution, and always in the integrity of our morality, in the inflexibility of our faith and in the virility of our endeavor to lead God-like lives.

Race-destroying elements can be conquered

If, then, we Jews of to-day are to bequeath to future generations the ideal and the merit we inherited from our long line of ancestors; if we are to determine the course of their life among the peoples as ours has been determined; if we are to insure for them that longevity which is the fruit of a race-ideal and a race-life in accordance with the merits established for us by our fathers, we must devote ourselves, unalterably and uncompromisingly, to battle with all our heart and mind and soul against the materialism, corruption, and immorality threatening our life as a race and the life of this whole people as a nation.

By striving toward the God-ideal.

Philosophy and art run their course and law reaches its limitations; but the God-ideal which is ours can be

realized only in perfection. Long life and much striving, therefore, are our portion on earth. To gain the former we must employ the latter. With the merit of our fathers to guide us we must strive for the God-ideal in every walk of life, be it in the office or the shop, in the market or the factory, in the house or worship or the home.

Merit of Fathers, applied to individuals,

Z'chuth Aboth, however, is applicable not alone to races and nations, but also to individuals. Therefore, the second commandment gives heredity of virtue and heredity of vice significant prominence. A race or a nation has its inception in the family. If, then, the merit of the fathers—by which both parents are meant—prevails in the family life, the race or nation will be built of everlasting material on eternal rocks.

It is true that the prophets preach "every man that eateth the sour grapes, his teeth shall be set on edge." But that will be in those days when the God-ideal shall have been realized, when "they shall teach no more every man his neighbor and every man his brother, saying, Know Jehovah; for they shall all know Jehovah, from the least of them unto the greatest of them."

Begins in the home.

Until that happy day, however, the perpetuity of a family, race, or nation depends upon the merits of the individual fathers in their homes. There are created the temperament and character which will determine the child for good or ill; there are written the merits or demerits of the fathers on the blank sheet of the child's mind; there are planted the seeds of virtue or vice deep in the child's soul, and transmitted even unto the third and fourth generation.

Fallacy of the "self-made" man.

The most colossal fallacy of our time regarding individual merit, is the idea of the self-made man. We attribute the success of a "self-made" man to his capabilities without regard to his antecedents. However, there never was and there never will be born a "self-made" man, because into the making of every individual, whether a success or failure, there enter so many inherited characteristics and so much unobserved influence—the merits or vices of the fathers.

Success or failure in life determined by parents.

The miracle of all creation is the blending of the characteristics of the father and the mother in the child—physical, mental spiritual. If young men bring to the marriage altar nothing but the harvest of wild oats and young women nothing but the vanity of social eclat; if fathers bring into the home nothing but the lasting smell of the money mart and mothers nothing but the fading perfumes of the pleasure whirl, their children will be ready-made scum for humanity's ash heap. Let, however, young men bring to the marriage altar physical health, mental energy, and spiritual idealism, and the young women beauty of culture and refinement and an ideal of home life; let the fathers bring to the child the character-shaping elements of honesty and perseverance in their vocation, combined with an unselfish avocation, and the mothers a character-building mind and heart, and, no matter when the child will be cast upon its own resources, the merit of its fathers will lead it to a development on the lines on which the commonly-called "self-made"—but who are really "merit-made"—men are moulded.

Z'chuth Aboth, thus applied to individuals, will insure "merit-made" men and women and families and

How the merit of our Fathers is to prove our salvation.

races and nations, into the making of which corroding and rotting elements will never find entry, and which will endure to the hundredth generation. Applied to ourselves as Jews, our religious ideal, and the merit our fathers gained in their striving to apply it to life, will strengthen us sufficiently to conquer the evils that beset us and to guarantee longevity to our race until the God-ideal is realized among men. Applied to ourselves as Americans, the lofty purposes that gave birth to the constitution, and the merit of the fathers who created it and lifted the standard for the citizens who live under its protection, will avail us amply in combatting successfully the corruption and immorality that have possessed our commercial and political life and will, when these shall have been cleansed and purified, secure the perpetuity of our nation.

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28. Deed Through Creed.

SERIES III. 1889—1890.

6. A Child's Prayer.
9. Are We Better than the Heathen?
16. Myths in the New Testament.
20. Purim and Lent
23. War Against War.
24. Martyr's Day.
26. Ancient and Modern Saints.

SERIES IV. 1890—1891.

1. Westward—Not Eastward.
2. The Force in Nature—God.
5. The Law of Environment.
6. Benamin Disraeli.
22. Love as a Corrector.

SERIES V. 1891—1892.

1. Theologies Many—Religion One.
3. Shylock—The Unhistoric Jew.
5. Darkness Before Dawn.
6. On the Threshold.
8. Delusion.
12. Wanted—A Rational Religious School.
14. Civilization's Duty to Woman.
16. Justice, Not Charity.
17. A Personal Interest Society.
18. Ancient and Modern Idolatry.
19. The Law of Retribution.
20. Reverence to Whom Reverence Belongs.
21. Through Labor to Rest.
22. Children's Rights and Parents' Wrongs.
23. Slay the Sin, but Not the Sinner.
24. The Sanctity of the Home.
25. The Noblest Title: "An Honest Man."
26. The Highest Fame: "A Good Name."
27. A Plea for Noble Ambition.

SERIES VI. 1892—1893.

1. Israel's Debt to the New World.
2. Past and Present Purpose of the Church.
3. Ernest Renon.
4. From Doubt to Trust.
5. Sinai and Olympus.
6. One to Sow, Another to Reap.
7. Brethren at Strife.
8. Jew Responsible for Jew.
10. Did the Other Prophets Prophecy Jesus?
11. Model Dwellings for the Poor.
12. Under the Lash.
13. The Lost Chord.
14. Sabbath for Man, Not Man for Sabbath.
15. Give While You Live.
16. The Bubble of Glory.
17. Compulsory School Attendance.
19. A Plea for Home Rule in Ireland.
22. To-day.
24. The Red, White and Blue.

SERIES VII. 1893—1894.

1. Religions Die—Religion Lives.
7. Social and Religious Barriers.
11. Debt to Ancestry—Duty to Posterity.
17. A Father's Love.
23. A Sister's and Brother's Love.

SERIES VIII. 1894—1895.

2. My Creed.
4. How Not to Help the Poor.
6. The Stage as a Pulpit.
8. The Pulpit as a Stage.
10. Religion in the Public Schools.
12. "Hope Deferred Maketh the Heart Sick."
16. Post Mortem Praise.
18. The Better for Our Enemies.
20. The Worse for Our Friends.
28. The Israelite as a Husbandman.
31. Arms Against a Sea of Troubles.

SERIES IX. 1895—1896.

2. Ethics or Religion?
3. Faith With Reason.
5. Wherein Israel has Failed
11. The Place of Prayer in the Service.
13. The Place of Music in the Service.
15. The Place of Ceremony in the Service.

SERIES X. 1896—1897.

2. The Guard Neither Dies nor Surrenders.
4. Thy People Shall be My People.
6. Whoso Tilleth His Soil Shall Have Bread.
8. The Mote and the Beam.
10. What Has Been Shall be Again.
12. The People Without a Country.
13. Uses and Abuses of the Pulpit.
15. Uses and Abuses of the Press.
17. Uses and Abuses of the Novel.
21. The Best Preacher—The Heart.
23. The Best Teacher—Time.
25. The Best Book—The World.
27. The Best Friend—God.
28. Ten Seasons of Sunday Lectures.

SERIES XI. 1897—1898.

1. A Wise Question is the Half of Knowledge.
3. Woe, if All Men Speak Well of You.
5. Good to be Great, Great to be Good.
7. Who is God that I Should Hear Him?
9. Noble Impulses are Speechless Prophets.
18. The Martyr Race.

SERIES XII. 1898—1899.

4. The Gospel of Joy.
6. The Gospel of Sorrow.
10. The Sunset of Life.
12. Old Memories and New Hopes.
18. 90th Birthday of Lincoln and Darwin.
20. The Voice that Calleth in the Wilderness.
21. Turning Parent and Child Toward Each Other.
24. Israel Weak, and Yet Strong.
26. Cyrano de Bergerac, the Story of the Jew.
28. Responsibility of the Rich.

SERIES XIII. 1899—1900.

1. "The Choir Invisible."
9. Chanukah Lights and the Christmas Tree.
12. The Will and the Way.
14. Individual Morality.
16. Domestic Morality.
18. Social Morality.
20. Sectarian Morality.
26. International Morality.
28. Isaac M. Wise—A Memorial Tribute.

SERIES XIV. 1900—1901.

2. From Better to Best.
6. Our Wrongs to Our Little Ones.
8. "We Jews."
10. The Diagnosis.
12. A Remedy.
25. A Time to Keep Silence.
26. "God's First Temples."
28. Daybreak.

SERIES XV. 1901—1902.

1. Preacher or Teacher?
7. The Reign of Right.
9. The Reign of the Soil.
10. The Reign of Love.
11. The Reign of Religion.
14. Boyhood and Girlhood—School Days.
15. Youth—the Age of Love and Matrimony.
18. Manhood—the Age of Labor.
21. Decline—the Age of Beneficence.
22. Death—the Age of Rest.
23. The Aftermath, Summary and Conclusion.
25. "Still Achieving, Still Pursuing."

SERIES XVI. 1902—1903.

1. A Wreath Upon the Grave of Emile Zola.
2. Secretary Hay and the Roumanian Jews.
3. "Lo, the Dreamer Cometh."
4. Quoth the Raven "Nevermore."
5. Quoth the Reason "Evermore."
6. The Cause of Sin.
7. Selfishness.
8. Avarice.
9. Envy.
10. Anger.
12. Infidelity.
15. Meaning of Virtue.
16. Life—Wisdom.
17. Self-Control.
18 Self-Control Continued.
19. Courage.
21. Justice.
23. Our Debt and Duty to Dr. Wise.
24. The Two Redeemers.

SERIES XVII. 1903—1904.

1. The Demands of the Age on the Church.
2. The Higher and Lower Pleasures.
3. Is God or Man Unjust?
4. Canst Thou by Searching Find God?
5. "Mary of Magdala."
6. The Battle Not to the Strong."
10. A Backward Look.
11. Not Congestion but Colonization.
12. No Morality Without Spirituality.
14. What Shall Our Children Read?
15. What Shall Our Children Believe.
16. The Russo Japanese War.
17. Egotism.
18. Altruism.
19. Pessimism.
20. Optimism.
21. Realism.
23. Idealism.
24. Dowieism.
26. Trade—Unionism.

SERIES XVIII. 1904—1905.

3. "Turn Not Back."
5. Kindle the Hanukkah Lights.
6. Zionism as a Cure of Anti-Semitism.
8. Complaints and Remedies.
9. Parsifal, the Triumph of Innocence
10. Amfortas, the Torment of Guilt.
11. "Still Throbs the Heart."
12. Does Religion Pay?
13. Made Wise Through Pity.
14. Lincoln, an Inspiration.
16. Israel, a Nation, Race or People?
17. Israel, a Nation, Race or People? II.
19. Religious Training in the Home.
21. The Jew Militant.
22. The Jew Militant. II.
23. The Seder Evening.
24. Pharaoh and the Czar.
25. Some Questions in Morals.

SERIES XIX. 1905—1906.

1. "Seeing Evil, I Yet Have Faith."
2. The Election—And After.
3. *Exeunt* Irving and Jefferson.
4. The Jewish Pilgrim Fathers.
5. Much Profession—Little Practice.
6. The Fallacy of "Rich as a Jew."
7. What to do with the Russian Refugee.
8. If a Messiah Had Been Born.
9. The Brain versus The Heart.
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11. The Club versus The Home.
12. Society versus Religion.
13. Lincoln, the Chosen of God.
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15. The Wealth of the Poor.
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Back to God.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 8th, 1907.

You have probably seen that beautiful picture, called "The Guardian Angel." It represents two little children playing at the edge of a rocky precipice. At first sight we feel that another step will hurl them into the yawning abyss beneath. But another look allays our fear. Back of the children stands a white-robed and white-winged angel, her opened lips and extended arms betokening that she is gently calling them back from their place of danger, and that a welcome awaits them at her side sweeter than anything that might lure them over the precipice.

Picture of "The Guardian Angel."

This picture contains a suggestion which, were it expressed in the language of art by an artist of our day, would teach a lesson of which we are sorely in need. Large numbers of men and women of our day are dangerously near the edge of a precipice that is overhanging an awful abyss. But, unlike the little ones of the picture mentioned, who are saved because their ears are open to the voice of warning, many have already gone over the brink, and down to their destruction. Others are crowding fast behind them, and, so great is their eagerness not to be outstripped in their mad race to ruin, that they neither see nor hear the angel figure, Religion, standing back of them, seeking in vain to check their precipitous course, and to convince them that there is a happiness at her side, which is not only free from all danger, but which also yields blessings not found in mere material treasures, nor in mere physical pleasures.

Religion such a guardian angel.

And, had I the power, I would make the possession of a copy of such a picture obligatory in every home, so that parents and their maturing children might be daily reminded of the important lesson it would teach. And until that lesson is learned, there will be no cessation of the fatal leaps into the moral, financial and physical abysses, of which we see and hear so much to-day.

Need of such a picture in our homes.

Not a day, but it brings new revelations of the corruption of our age. Go where we may, we are sure to hear of roguery in the financial world, of villany in politics, of rottenness in society, of open violation of the laws of morals. To rapidly increasing thousands nothing is sacred any more. For them the church has become obsolete; the Decalogue a dead letter; sin, an anachronism; the Bible a book of oriental fairy tales and superstitions.

Daily new revelations of corruption

They prefer to draw their rule of life from the realistic novel and from the problem play, in which the greatest sinners are often represented by the cleverest actors, and in which reason is so counterfeited that wrong is made to seem right, and right, wrong; that fair is made to appear foul, and foul, fair. Vice is represented in evening costume, with all the charm that grace and beauty and wealth can bestow, and men and women, youths and maidens, are lured into admiring what they should abhor, and into imitating what they should flee. Many leave the theatre wiser by a trick or two of deception and corruption than when they came, and better instructed as to the blunders they must avoid, if discovery they would escape. Children in their teens are permitted to absent themselves, year in and year out, from the ennobling influences of religious instruction, and yet every opportunity is afforded them to see or read whatever play or novel they choose. Said a young girl, not long ago, to a companion of hers, after she had seen a play which she ought not to have seen "I enjoyed it immensely, but it was not quite the sort of a play to which you would take your mother." Had she been asked when she had been in church last, she would probably have answered: "Church, why that is a place good enough for grandmothers."

Fostered by realistic novel and drama.

Little wonder that seeds are sown, during these impressionable years, which later develop poisonous fruit. Little wonder that young people, never hearing the warning voice of religion, which would teach them to honor their parents, to keep heart and soul and mind yet more clean than hand and face, override parental authority, basely deceive them, or, in their unrestrained self-will, madly hurl themselves over the precipice, down to their moral destruction. Little wonder that, when a report reached a certain group of girls of a disgraceful act of disobedience and deception practiced by one of their set against her parents, instead of feelings of indignation and shame rising within their hearts, they clapped their hands with delight, danced in wild delirium, and exclaimed "Oh, is it not grand! Is it not grand! I wish it were I! I wish it were I!"

Poisons the home and society.

Old standards of the true and the good and the beautiful in fiction and in the drama are departed from. The dens and dives are searched, their shady denizens are dragged into the lime light, and their distorted views and vicious modes of life either publicly dissected in disgusting detail, or dressed up with all the charms which the seductive pen of realistic writers can bestow. Some of them preach, under a thin disguise, social animalism, moral anarchy, the superiority of affinity over the marriage bond, and other such-like moral aberrations, which, put into practice, especially by the so-called "smart set," have wrecked many a home and blasted many a life. Men may live in open immorality, and yet be no less welcome in the so-called "best society." *Roues* may ask for the hand of pure, young women, and, if free from the unpardonable sin of poverty, every other sin will be forgiven them. More and more are violent hands laid upon the sanctity of marriage. Larger and larger is growing our annual crop of divorces. Homes, in the old sense of the word, are growing less and less. House-keeping is regarded good enough for the old-style housewife, but not for the modern society lady, and bringing into the home the merry sunshine and gay prattle of little ones is regarded low and vulgar. In one of these modern realistic novels, a heroine

Old standards of morals departed from.

says to the man who proposes marriage to her "I cannot marry you because I cannot be tied, but if you wish, you may take me away with you, and take care of me, then, when we do not love any more, we can say good-bye." And another makes the following observation, "I soon found that Lucio did not intend to marry, and I concluded that he preferred to be the lover of many women instead of the husband of one. I do not love him any the less for this, I only resolved that I would at least be one of those who were happy enough to share his passion."

The effects of such teachings in novel and drama are seen on all sides. Of false ideals, gods are made, around which people dance as did the Israelites of old around the golden calf. There are those who, though of moderate means, are distinguished for learning or artistic accomplishments; there are those who have sprung from good families, who have elevated the people, who have enriched the nation by their talent, and who are therefore entitled to the distinction of constituting *the best society*. But that title is preempted by those whose only claim to recognition may be the possession of much money, and money not always righteously gotten, nor always gotten by those who conspicuously and lavishly spend it.

Of false ideals gods are made.

Such men and women become the standard bearers of the new gospel of immoral godlessness, of voluptuous idleness, of wasteful living, of extravagant dressing and spending. Yachts and automobiles and summer homes and winter quarters must be had. Provision must be made for summer travel and winter journeys, and occasional trips between. A rotinue of servants must be kept. A series of costly entertainments must be given. All of which calls for enormous sums of money, in the acquisition of which such misappropriations of sacred trust funds, such frauds and forgeries and rogueries, such speculations and peculations, are perpetrated as have recently been exposed, as have recently hurled not a few of one-time society-leaders over the precipice into the abyss below.

From extravagance to crime.

Our present financial troubles, coming at a time when God and nature had showered their richest blessing upon our land

and people, are the best illustrations of the abysses into which the godlessness of a number of financial leaders are hurrying our nation. Corruption is at the root of all our troubles. And corruption, unless soon checked, will do for us what it has done a number of times in the history of man. Solomonic corruption ended in ignominy the glorious kingdom that David had reared. Roman corruption laid in ruins the mightiest empire of the ancient world. Corruption brought on the French Revolution and the Reign of Terror.

Corruption root of financial and other troubles.

Very similar to our moral degeneracy was that of France, prior to its Revolution. The belief in God, in a Hereafter, was spurned by large numbers of social leaders of that nation. Church attendance was frowned upon as something fit for the untutored peasant or the ignorant rabble. Sacred rites and institutions were publicly mocked, and priests were dubbed clowns or knaves. With no Sabbath day to hallow the home, with no divine service to lift the soul from the low and the sordid to higher and purer regions, with no God, no Hereafter to stand in awe of, there is little wonder that corruption festered on the very surface of society. Degree by degree, the irreligion and immorality of the upper classes percolated through every stratum of French society, till it finally reached the lowest, and, once domiciled there, there was no limit to the excesses to which the rabble went. They exiled God, enthroned a painted courtesan in His stead, and worshipped her. They turned cathedrals into stables. They made the streets of Paris to flow with the blood of the innocents. Only when the end seemed nigh, only when the nation lay prostrate and bleeding, did they bethink themselves of God, did they re-instate Him, did they crawl back to Him for solace and healing.

And only a return to God can heal those among us who are morally diseased. Only their recognition that there is an all-knowing God above, that there is no sin, however secretly committed, which sooner or later, will not be brought to light, can keep their feet from going over the precipice, can save them from being dashed to pieces in the abyss below.

Only return to God can heal our morally diseased.

In vain have been all the other remedies that have been proposed and tried. Reform parties have been organized to purge politics of corruption. They failed, because they had not for their starting-point and goal a conscious God. Their efforts were but straw fires, that blazed up for a moment, and soon burnt down, and left the night all the darker for the momentary light and hope. Without a God to inspire and to keep courage alive, the spasmodic fit of righteousness soon dies out; while rapacity and unscrupulousness never sleep nor slumber.

In vain has been the labor of reform parties.

In vain are the efforts of clubs organized for the promotion of social purity, which do not begin and end in God. Vice is a monster too strongly ensconced to be put to flight by essays, rhetorically written, fragrantly scented, and beautifully delivered, or to be dislodged by strongly worded resolutions of condemnation, or to be disturbed by tearful outbursts of hysteria.

In vain are all our educational institutions that are not founded on God, and that have not God for their end. When have schools been as numerous and as well attended as at the present time? When have libraries been as plentiful and as well patronized? When have unbelief and corruption been as wide-spread in our land as now? Are not some of the best educated our cleverest rogues, some of our most cultured our vilest corruptionists?

In vain the labor of educational institutions.

No, the reforms we need will never be brought about by legislative enactments, nor by holding indignation meetings, nor by reading hysterical essays, nor by founding additional schools and libraries. They must start at the root. They must begin in God. *Back to God*, must our cry be, if we would have purity in politics, honesty in finance, honor in our homes. To live godly lives, people must have a God to live by. Unless we restore to the people their lost God, there will be no restoration of their lost sense of rectitude.

In *"Back to God"* lies the cure.

All history is one solemn confirmation of the truth, that in proportion as the God-belief decreases, godlessness increases, and that in proportion as the God-belief increases, evil declines. There is no depth of wickedness to which people will not sink, if thoroughly dis-

All history proves that the less of God the more of crime.

possessed of a fear of God. There is no height to which people will not aspire, if thoroughly imbued with faith in God, with a desire to hear Him, and to do His will. Never look for noble self-abnegation, for heroic resistance to temptation, for unswerving devotion to principle, for fearless opposition to things evil, where there is no God to look up to, no God to lean upon. Never look for power to keep the marital bond inviolable, the parental authority sacred, personal purity immaculate, where there is no belief in a God, who knows our most secret doings, where conscience never hears the condemning voice of God, where there is no faith that the hour of retribution will come, and will turn the drop of forbidden sweet into oceans of gall and worm-wood.

Yea, *Back to God!* must our motto be, if we would return to the simple life, to the ennobling purity, of former times. *Back to God!* must be the trend of our schools and homes, of our public and private life, if we would have incorruptible officers, honest financiers and business men, conscientious parents, dutiful children, husbands and wives faithful to one another, young men and women of unpolluted character, if we would no longer be dazzled by the glitter of pleasureless gold, no longer deceived by the hallowness of fashionable life, no longer burdened by the strain of society extravagance.

God must be restored to hearts and homes.

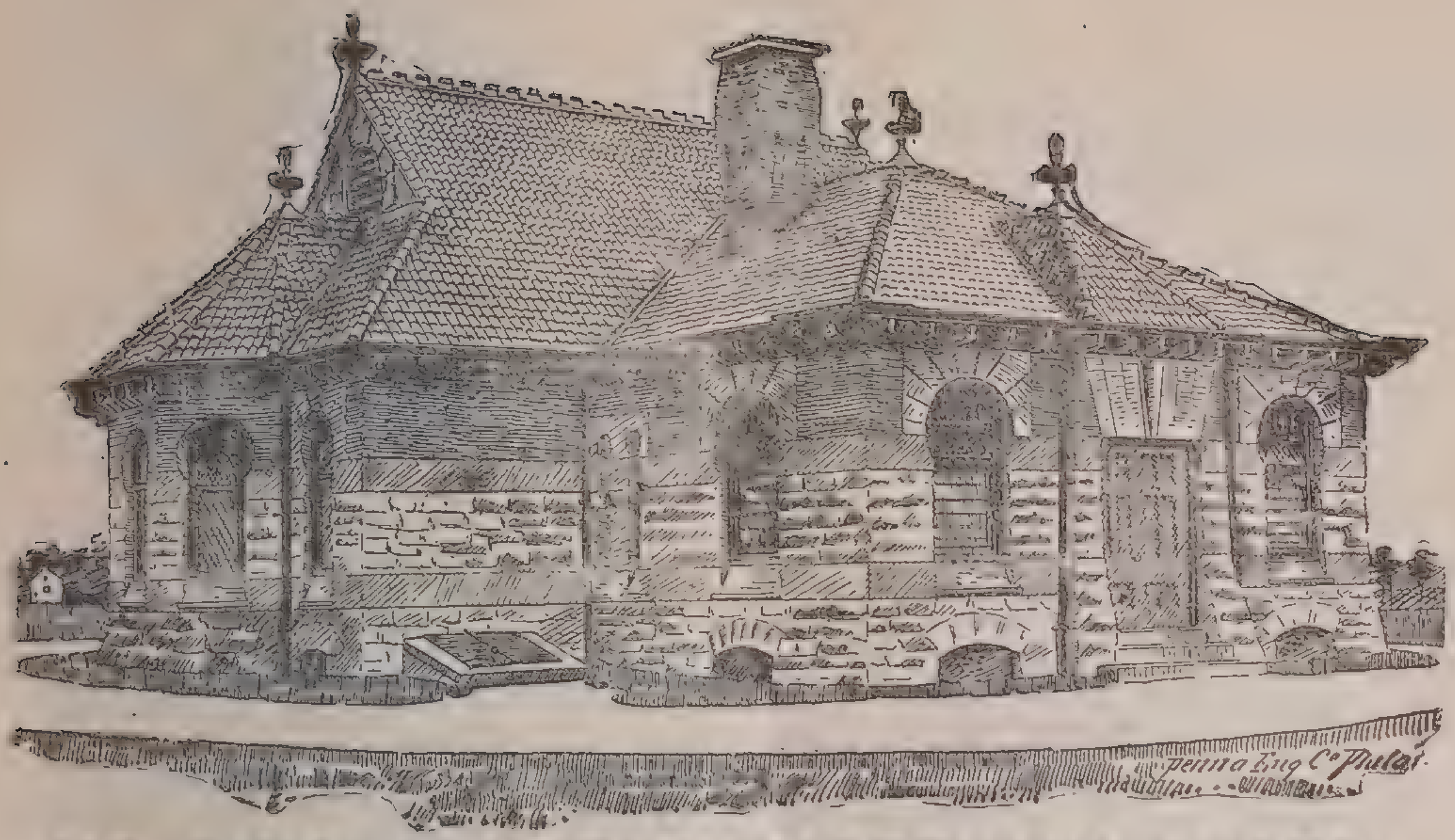
Once that cry "*Back to God*" shall be heard, and the church will no longer be deserted, as it is now, by men holding public trusts, by parents responsible to society for rearing honorable sons and daughters, by young men and young women whose exuberance of spirits needs nothing so much as the sobering and cleansing influence of religious service and instruction. Fathers will no longer spend their week days in mere money-grubbing, and their Sabbaths at the card-table. Mothers will no longer devote their time from Monday early to Saturday late to the pursuit of society pleasures, and think their Sabbath worthiest spent in recuperation from past excesses and in preparation for excesses new. Side by side will parents and children sit in the house of worship, parents sanctified by the presence of their children, children sanctified by the presence of their parents.

Once that cry is heard, reform will set in.

And forth they will go to their homes and respective spheres of labor with truer conceptions of life's purpose and life's duties, better prepared to resist the temptations of vanity or greed or passion. They, in public life, will regard their trust sacred. They, who have pledged their troth for life-long wedlock, will regard their bond inseperable and inviolable. They, who are responsible for their children's lives, will also hold themselves responsible for their children's virtues. Young people, blessed with health and strength, will no longer exhaust them on follies and sins, but will make the world richer for the riches of their hearts and souls and minds.

Life and deed will become sacred.

As they who, coming from a walk in a fragrant garden, bring of its fragrance with them, so will they, who frequently hold communion with God in their place of worship, carry forth with them a heart which sin cannot corrupt, a soul which vice cannot pollute, a mind which temptation cannot swerve from the path of right.



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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXI. Sunday, December 15th, 1907. No. 8

"BACK TO EDEN."

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"Back to Eden."

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 15th, 1907.

The title of my discourse is not my own. I am indebted for it to a book bearing the name "*Driven Back to Eden*," of which Mr. E. P. Roe is the author. I wish it were in my power to convince Mr. Carnegie that a distribution of a few hundred thousand copies of that book, in the congested centres of our large cities, would do more good than the erecting of a score or more of additional libraries. That book, translated into a number of modern tongues and judiciously circulated in quarters, whose darkness is rarely illuminated by the light radiating from libraries, might render inestimable service in helping to solve one of the most vexing problems of our day, and bring no end of sunshine and happiness into homes and hearts now dark and joyless.

Book entitled "*Driven Back to Eden.*"

It is an interesting story which this book tells, written in a language so simple that a school child may read it intelligently, and in a style so convincing that both young and old are entertained and instructed by it. It tells of a poor bookkeeper who eked out a precarious existence in one of the congested districts of the City of New York. Despite his hard labor, he saw no prospects of ever being more than a mere bookkeeper, or of escaping the fate of being cast aside when no longer fit for labor, and of being left to the mercy of charity or starvation. Matters were going from bad to worse in his miserable tenement flat. The health of his hard-working wife was failing fast; the children, of necessity largely left to themselves in the crowded and filthy streets, were becoming

Tells story of family driven from city misery to country happiness.

more and more contaminated by impure associations and environments. Clearly he saw that his only possible escape from the dangers that were pressing upon him was removal from the city to the country.

A small farm, one of the many thousands that stand idle to-day, was secured on easy terms. The family was transplanted into what before long was destined to prove an *Eden* to them. With a graghic pen, the author describes the many difficulties they first encountered and conquered, the hard and trying labors that awaited all of them, even the youngest, before they took root, the daily increasing pleasure they found in their invigorating, outdoor work, the healthy appetite that waited upon their toil, and the abundance of healthy food that satisfied it, the gradual elimination of the deleterious influences of their former city life: the sick finding health; the weak, strength; those that had manifested the first sign of waywardness finding their nobler selves.

And when the year's work was done, and an inventory taken, they found that, besides having had a good living, an abundance of health, plenty of inspiring labor, wholesome companionship, they had made enough of profit to pay off a part of the purchase price of the farm. Young and old were thankful that menancing danger had driven them from the crowded, health- and moral-sapping city *back to Eden.*

"A pretty story this," some of you may think, "but one that had existence only in the fertile brain of its author." If that be your thought, then you know little of the hundreds of families who have enacted this story in real life, many of whom you may see in not many hours journey from this city, and whom you may interrogate yourself as to the truthfulness of the experiences narrated in Mr. E. P. Roe's book. Hundreds of farms are to-day owned and cultivated in New York state, in the New England states, in New Jersey, in the middle West and in the North West, by those, who have had the wisdom and the courage to break away from the enslaving and enfeebling and degenerating life of the congested districts of our large cities, and to return to what has become to them veritable *Edens.* The Jewish Agricultural and Industrial Aid Society of New

Story verified by former ghetto Jews

York alone has a record of some two thousand Jewish families, who have exchanged the city for the country, who have acquired farm property to the value of some $3,000,000, which their devoted labor is annually increasing in worth, and where they are building up what is of infinitely higher value, a physical health and a moral stamina that bid fair to make of the Jew again the distinguished tiller of the soil, which he was, in his own country, in the days of yore.

"But," some of you may ask, "what are two thousand families compared with the tens of thousands that eke out a precarious existence in the congested districts of New York and other large cities?" It is true, compared with those that have remained, the number that has withdrawn is like unto the proverbial drop in the bucket. The East side of New York and its counterpart in other cities are as crowded as ever, even more so than before, by reason of the enormous influx of immigrants since the massacre at Kishineff, and in consequence of the revolutionary upheavals in Russia. There were 89,000 more people in 1905, below Fourteenth Street, Manhattan Island, than there were in 1900, then already the most densely populated spot upon the surface of the earth. And the Hon. Oscar S. Straus, Secretary of the Department of Commerce and Labor, has, in his recently published Report, told us that the total number of aliens admitted to the United States during the year (June 30th, 1906, to June 30th, 1907) was 1,285,349, which exceeded that for the fiscal year 1906 by 184,614, and that for the fiscal year 1905 by 285,850, being increases of 17 and 25 per cent. respectively.

But these but as a drop compared with those that remained.

And there is good reason to believe that there will be greater crowding still in the ghettoes of New York and other cities. The Jewish question, and other questions, in Russia are far from being solved, and until solved there will be a continuance of revolution and bloodshed, which will mean, as it has so often meant before, a rushing for safety to our shores of tens of thousands of unfortunates.

Reason to believe that ghettoes will become yet more congested.

And yet louder than before will rise the restrictionist's cry: "We have more of aliens than is good for us; we want

Louder will rise the cry against immigration.

no more." To forestall such a likelihood of a greatly increased inrush of immigrants, the anti-immigrationists have become virulently active. Their defeat of last year has made them only more bitter and more determined to win. The New England states are fairly honey-combed with restriction-sentiment. Congressman Gardiner of Massachusetts has but recently declared that, though defeated, he does not propose to lay down his arms, that, on the contrary, the Junior Order of American Mechanics, the Rail Road Brotherhood, and other orders of national prominence, were looking to him as their leader to bring about the enactment of legislative restriction of immigrants. We know that he has the hearty co-operation of his influential father-in-law, Senator Cabot Lodge. Even the Hon. Frank P. Sargent, Commissioner General of Immigration, speaks of the immigration question as looming so large in the prospect of our country that it makes all our other economic questions shrink into insignificance. He designates the congested settlements of aliens in our large cities as hotbeds of corruption and disease, regards them as a menace to organized labor and to our free institutions, and, as a remedy, he knows of but one of two alternatives, either a wide distribution of aliens or a closing of our ports to immigrants.

I am radically opposed to the attitude and arguments of the restrictionists. I recognize much unconscious ignorance in the position of some, and more of selfishness and narrowness and bigotry in that of others. I know of no greater calamity that could befall our country than letting restrictionists have their way, than barring from our shores those who constitute the bone and sinews of the industrial body of our land.

Heeding of that cry would spell calamity for our Nation.

Yet, there is one point in the attitude of the conservative among them in which I heartily concur, and that is that something must speedily be done in lessening the congestion of our ghettoes. If for no other reason than the Jew's own good—and there are other reasons—he ought to break the fetters that hold him there, fetters which, contrary to the general belief, are not of his forging.

Yet, highest time that Jew himself break fetters of ghetto.

There is no belief more common nor more erroneous than that the Jewish immigrant is the creator of the American ghetto. The ghetto is the outgrowth of a system of employment that was called into being by employers. In need of bread, the immigrant was obliged to locate where it was to be had. His specialty being the needlework industry, and that specialty having its largest factories in New York and other large cities, he was obliged to locate there in largest numbers, and to live as near to his place of employment as possible. Thus came into existence the crowded tenements, and all the ills to which they give rise. Had the needlework industry been scattered over the rural districts, as are the coal mines, the iron-works, the cotton mills, the shoe factories, and scores of other industries, we would never have heard of ghettoes.

What has ghetto offered him that he should remain?

And what has the ghetto offered to its unfortunate indweller that he should continue there? What wealth or health or happiness has he accumulated there? For the most part, he ekes out a miserable existence, and, notwithstanding a dog's life, he has not even what in the country he could have an abundance of: room, air, sunshine, health, plenty of wholesome food, at a cost not exceeding that which he now pays for dark and filthy and stifling tenement flats.

Picture of ghetto miseries.

There is not in the whole United States another section that is as crowded as the East side of New York. Walking up and down that notorious one square mile, that houses more than 350,000 human beings, looking at those squares upon squares of unsightly tenements, six and seven stories high, of which every inch of space from cellar to roof, from hallways to fire-escapes, is occupied by a teeming mass of humanity, climbing the dark and narrow and filthy stairways, and entering one of the rooms, a room so small that it has scarcely place for an ordinary-sized bed, and which room is often occupied by a whole family, of all ages, of both sexes, and which must subserve not only all the purposes of ordinary family life but also of workshop besides, learning from the Report of the New York Tenement Commission that there are in Greater New York 350,000 inhabited rooms with no windows opening

to the outer air, or even to another room with windows opening to the fresh air and sunlight, and that these dark rooms are to be found in 40,000 tenements of the metropolis, that rentals are exacted for these miserable accommodations exceeding those paid in less crowded and more sanitary districts, and that, to meet the barest living expenses, twice eight hours of labor a day is often required on the part of every member of the family capable of work, and learning that in all that congested district there is no other place for the children to romp and play than the crowded, filthy, dangerous street, that there are two squares in that district whose streets are the playground of 12,000 children, streets filled with wagons and push carts, with refuse and other filth, streets in which a flower or leaf or blade of grass is never seen, in which the song of bird is never heard, in which a breath of pure air is never breathed, into which a ray of sunshine seldom penetrates,—when all this we see and hear and read of, we cannot but wonder whether there is anything more expensive than room and fresh air, and sunshine and water in the East side of New York.

Neither can we wonder at the ravages which physical and moral disease has made in that district, that tuberculosis, from which the Jew had been regarded immune, is slaying its thousands, that the purity of the home and family-tie, once the bulwark of Israel's strength, is tottering under the onslaughts of congestion, and that all the efforts of the seventy-two philanthropic societies, that are daily engaged, at an enormous expense, in a hand to hand encounter with the appalling conditions which this congestion has called forth, but little stem the havoc that is being wrought.

Increased immigration can only mean increased congestion, and increased congestion can only mean more competition, lower wages, longer hours of labor, higher rentals, greater misery. Many have been the remedies that have been tried, but have failed to effect the desired cure. And if there is to be no other solution of the problem than yet greater crowding and yet greater misery for the crowded, then we might as well admit that there is no remedy possible.

Increased immigration can only mean increased misery.

There is a remedy, a radical and an effective one, one that needs but be fairly tried to convince even the most sceptic of its success. But it is a remedy that the congested indweller of the Ghetto himself must apply. He himself can end his miseries by turning his back upon them, by doing what Mr. Durham, of the book "*Driven Back To Eden*" did, by exchanging the crowded city for the roomy country, and the slavery of city treadmill life for the comparative freedom of country occupation.

Only one remedy: *Back To Eden.*

Back to Eden must become the battle cry of the Ghetto, and likewise of every society engaged in ameliorating the condition of the poor of our congested districts. And louder than the cry *Back to Zion* must become the cry *Back to Eden.* There will never be a return to a Palestinian Zion unless there will first be a return to Eden nearer home. No Zion will ever be built up of an enfeebled people of needle-workers, pack-peddlers, push-cart traders, petty shop keepers, street venders. Once the Jew shall become a tiller of the soil, as he was in the days of yore, in the days when he deemed husbandry the noblest of all occupations, when his greatest Rabbis followed it for a living, when Josephus proudly said to Apion, "we neither inhabit a maritime country nor do we delight in merchandise; having a fruitful country for our habitation, we take pains in cultivating that alone," once the Jew shall give the nations of the earth the assurance that he can raise not only his own bread out of the ground but also bread for others, and he will not only find the gates of Palestine wide open to him, but also the gates of every other civilized land. He will be a desirable immigrant everywhere. As long as the civilized world has existed have nations stood in need of tillers of the soil, and almost instinctively has the human heart gone forth in reverence and gratitude toward him who, by the sweat of his brow, gives the nation its daily bread.

Cry *Back To Eden* must become louder than cry *Back To Zion.*

And as the family in the book "*Driven Back To Eden*" found it, tilling of the soil is not all labor in the sweat of the brow. The trials of a whole year on the farm may not equal those suffered in a single day in one of the sweatshops of the ghetto. I speak

Advantages of farm life over Ghetto.

from an experience extending over a dozen years and more. I have visited ghetto tenements inhabited by immigrants, and I have been on farms operated by Jewish immigrants. I have seen the misery of the one and the happiness of the other. I have seen the disease, the feebleness, the want in the home of the one, and the health and vigor and plenty in that of the other, I have seen lads coming from the ghetto to the National Farm School, puny, feeble, pale, half-starved, and go forth, after four years life and work in the open, as giants in height and strength, and I came to the same conclusion which Mr. Roe came to, long before I read his book—*one is Hell; the other is Eden*.

Freedom on the farm.

There is *Freedom* in Eden. There nature is master, and a kindly and considerate and liberal one to all who live and toil in accordance with its reasonable rule. In its employ a man finds himself; he becomes a human being; the only true aristocrat, as Emerson terms it, whereas in the sweatshop, he is but a machine. Instead of deafening noises of machines in stifling sweatshops, he hears the song of birds, the rustling of fruit-laden orchards, the lowing of milk-yielding cattle, the patter of fructifying rain; instead of sickening stenches, he inhales the fragrance of field and forest and flowers. For him there is no constant strain and race for the bread of life. Depression may come; factories may close; stocks and bonds may shrink to nothing; princes may become paupers, and millionaires bankrupts and suicides, and yet the farmer never lack for food or work. Fires may burn down store-houses; hurricanes may wreck precious cargoes on the seas; the enemy may come and leave devastation behind; yet neither fire nor storm nor enemy can rob the farmer of his land.

Home-life on the farm.

And there is *Home-life* in Eden. There parents can exercise due oversight over their children, and so provide them with healthful absorbing work as to leave little time and less inclination for those slum dissipations that lure ghetto children from their homes, often to their destruction.

And there is *Health* in Eden. There are no filth-bred germs upon the farm to poison life, none of those contagious

diseases that take their rise in the dark and polluted tenements. There labor is invigorating, while that of the sweatshop is debilitating. There labor is inspiring, while that of the sweatshop is depressing. There appetite is satisfied with abundant and wholesome food, and labor alternated with recuperative rest and sleep.

Health on the farm

And there is *Wealth* in Eden. I have the records of quite a few farmers, who came out of the ghetto with little money and less health. Some of them with the aid of friends, others with the help of Agricultural Aid Societies, acquired some land. Devoted toil has made them not only full owners of the land originally acquired but also of considerable land added since. They have, besides, an assured annual income, and some of them a goodly bank account. The Department of Agriculture but recently published a pamphlet, telling of a farmer in Pennsylvania, who acquired a fifteen-acre farm, on which there was a mortgage of $7,200. The mortgage was cleared during the six years following. To-day, that farm yields from milk alone $2,400 annually; the entire work on the farm being done by one man and a boy, excepting during harvest times, when one or two additional hands are hired. Similar reports could be published of not a few Jewish farms, in New Jersey, in the New England states, in the Middle and North West.

Wealth on the farm

What a few have done, thousands can do. Where a few have emancipated themselves from a worse than Egyptian bondage, thousands can go forth to light and air, to health and wealth and happiness. What was connected with considerable hardships in the past, has become comparatively easy in our day. No longer is the country as isolated as it was in the years gone by. Railroads and trolleys, and free rural mail delivery have brought town and city into close relationship. Where the farmer formerly had to blunder his way into success, he has now literature published by the Government to help him, and trained leaders to guide him. One need but manifest a willingness to "go forth and possess the land," and he will find hands enough to lead him. There are Agricultural Socie-

Present-day farm life has none of hardships of former times.

ties East and West and South eager to open *Edens* to as many as are willing to enter.

Oh, that that number would swell until our broad and fertile acres would be full of Jewish husbandmen! There is no other way of emptying the ghettoes; no other way of making welcome a large increase of Jewish immigrants. The only way of the ghetto to happiness lies on the road *Back to Eden*.

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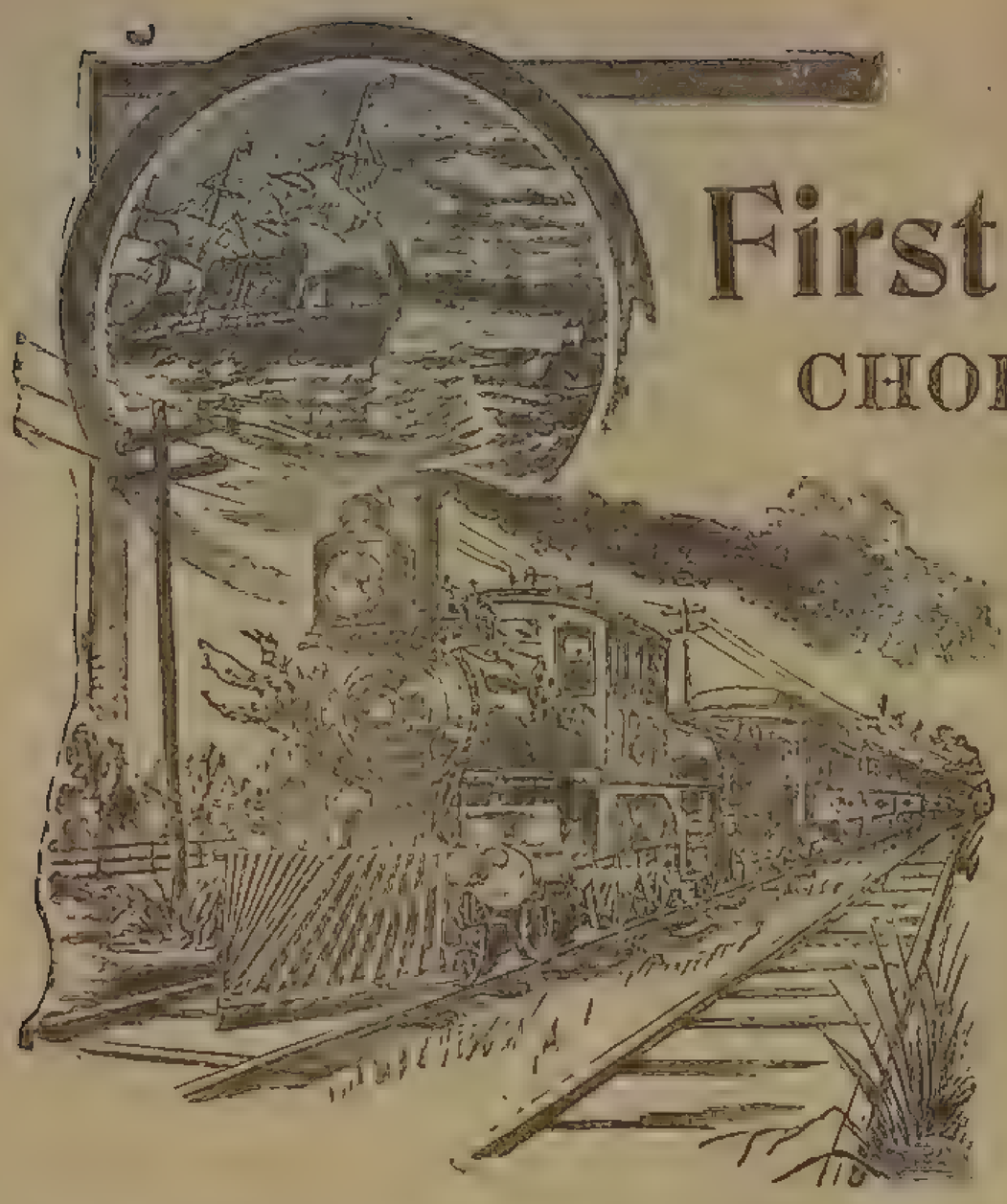
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Christmas All the Year Round

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Christmas All The Year Round.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 22nd, 1907.

Some time ago, I was told of an interesting experience by a lady engaged in settlement work. She had prepared a Christmas surprise for a poor little girl. When the child awakened on Christmas morning, and found its bed surrounded with Santy's kind remembrances, with toys, goodies and wearing apparel, her delight was rapturous. Suddenly the loud exultation turned into hysterical weeping, and, when asked the reason why, she sobbed forth: "*To-morrow won't be Christmas any more.*"

A child sobbing: "To-morrow won't be Christmas any more."

This experience was related as a humorous incident. But to me it seemed quite pathetic. Unconsciously, and in the fewest words possible, the child had touched upon all the fulness and all the emptiness of the Christian spirit, a spirit that is large with beauty and joy and loving kindness one day, and of which little or nothing is seen, in far too many lives, the next day, and on all the following three hundred and three score and three days of the year. In that child's mind there loomed up, in the moment of its supreme happiness, a picture of next day's hunger or cold, neglect or abuse, and the thought of to-morrow's misery killed its happiness of to-day.

Difference between Christmas and the rest of the year.

That story recalled a Christmas thought of my own childhood. Seeing one day a picture of Santa Claus, heavily laden with all sorts of things that young and old delight in, and thinking of the millions he had to visit and provide for in the midst of the coldest season of the year, I thought that, notwithstanding his fleet reindeer and fur clothes, it was rather hard on the kind, old gentleman. People, I thought, ought to be more considerate with him, ought to ease his labors by instituting four Christmas seasons a year, and oblige him to

My childhood's wish that there be four Christmas days.

remember no more than one-fourth of the people at each visit. I thought of the many things that are wanted in spring and summer and autumn, and I felt sure that his visits would be no less delightful then than is his coming now, in the height of the coldest season of the year.

But what pleased me most was the thought that there would be three additional happy days in the year.

That has probably been the thought of many a child before or since, but what was strange about it was that I should have had it, I, who had never had then nor since a visit from Santa Claus. That kindly and mysterious old gentleman apparently had no knowledge of Jewish homes and no presents for Jewish children, in my childhood's days. Dimly I knew that there was some theological interference, but I was a child withal. None of the beautiful and desirable things, which Christmas had for Non-Jewish children, which I saw in the windows, and which I saw Christian parents carry home, were for me. I longed for what I could not have, and often my heart ached.

Even though I never had a Christmas.

And what was infinitely worse, Christmas was not only not a gladsome time for us Jewish children, but often a season of fear and trembling. The spirit of revelry in certain Christian quarters, maddened by drink, often turned into riot, and the Jewish quarter would be visited by mobs of ruffians, and windows would be broken, doors kicked open, and young and old cuffed and abused, in honor of the *Prince of Peace*, whose natal day they were celebrating. There was a vivid remembrance in those days of a massacre that had taken place, some time before, incited by a fanatic, who claimed that the hymns sung in Jewish homes, on the *Maccabean Festival*, which happened to fall around Christmas time, were songs of rejoicing because of the crucifixion of Jesus. From that time, the approach of Christmas was looked forward to with trembling in Jewish homes, and, as far as possible, young and old were kept indoors, behind bolt and lock; they, therefore, knew but little of the rejoicings in Christian homes, on Christmas day.

Christmas then brought fear rather than joy to Jew.

These sad Christmas tide memories of my childhood came back to me the other day, when reading of the church- and

newspaper-agitations concerning a resolution, adopted by the school-board of New York, that the customary exercises, at the close of the fall term of school, should be of a secular nature, that hymns and recitations and plays of a sectarian order should be eliminated. The school-board held that an introduction of religious exercises into a public school, supported by tax-payers of all kinds of denominations and of no denominations at all, attended by pupils of all kinds of beliefs, and by some of no belief at all, is a violation of the spirit of the Constitution of the United States. What an outcry there was made by Christian clergymen! What bitter attack by sectarian and other papers! What little manifestation of the Christian spirit of "Peace on earth, and Good Will toward men," in the utterance of the Rev. A. D. Carlile, when, at a mass-meeting, recently held in Brooklyn, he said, as reported by the New York *Sun*, "we hope that we will not be out of the habit of killing those whom we do not like, when the time for dealing with the Jew in America arrives!"

A Brooklyn divine would hasten return of that time.

There seems to be little understanding of the fact, even among some of the best of Christians, that it is as unreasonable as it is cruel to ask Jewish children to join in singing hymns of praise to him in whose name they have suffered and suffer still; to bestow divine honors to a mortal, when their religion bids them to worship none other than God; to hail the birth of a Savior, when none knows better than the Jew that a Savior has not yet come.

Because Jewish pupils will not celebrate Christmas in Public Schools.

Considering the different time and clime in which we live to-day, the fanatical outburst of the Brooklyn divine, if the report in the New York *Sun* be true, seems more outrageous than was the ruffianism of the mob, in my Prussian home, two score years ago. How much of a spirit of *peace* is there, and how much of *good-will* in such an attitude, and on the very eve of Christmas, when there is nothing that the Jew has said or done to warrant such violence of speech? Not a sound is uttered by Jew against Christians celebrating the nativity of Christ with as much rejoicing as they choose. Many are the Jews who

Jews not opposed to Christmas but to Christmas being celebrated in Public Schools.

remember their Christian friends on Christmas day, with some token of friendship. The "*Merry Christmas*" with which Jews greet their Christian friends on Christmas day is as sincere as that of devoutest Christian. All that the Jew asks is that, in the spirit of the Founders of our Nation, there be a complete separation between church and school, that religion be strictly confined to one, and secular education to the other, that, however much the church may divide us, there be one place in which all may be alike, where all may meet on common ground, where all may imbibe that common spirit that shall weld the whole Nation into a common American Brotherhood.

But for such fanaticism Jew might have joined in Christmas festival.

There is even a likelihood that the Jew might long since have heartily entered into the Christmas spirit and participated in its rejoicing, had it not been for such fanaticism as was recently displayed by the Brooklyn clergyman. The Jew might have accepted this winter solstice festival of heathen origin with as easy a conscience as the Christian accepted it, and he might have adapted it to some event in his own history as the early Christian Church adapted it to the nativity of Jesus. There is not to-day a Christian divine of scholarship who does not know that the association of the birth of Jesus with Christmas was necessitated by policy, that there are gospel statements in connection with the nativity which are contradicted by facts of history and by teachings of science.

For Christmas older than Christianity.

I shall not touch upon the stories of the miraculous birth of Jesus, of a star wandering through the sky to show the way to the newly born Christ-child, of the heavens having opened and angels having proclaimed the birth of a Savior, of the shepherds having been in the fields with their flocks in midwinter. Logic and science, the contradictions in the gospel stories themselves and the little evidence in a world of inhumanity and injustice of a Savior having come, dispose of these. I will only mention the fact that the early Christian Church celebrated the nativity of Jesus, up to the middle of the fourth century, in the spring of the year, and not in midwinter, and that, when the change was made, it was in recognition of the winter solstice festival, the celebration of which was universal in the ancient, pagan world, and antedated the rise of Christianity by thousands of years.

There was not in all the year, in ancient times, a holiday that had the hold upon the masses which this festival had. The shortest day of the year had been reached; the sun was born anew, a new year had dawned. There were decorations, illuminations, giving of presents, manumission of slaves, decorating and lighting of trees and burning of Yule logs. Long and hard the early Christian Fathers tried to suppress these riotous festivities in honor of a heathen god, but all in vain. And so there was nothing else to do but to retain it, and to give it Christian sanction by making it stand for some Christian event. Thus was converted the festival of the birth of the *Sun god* to the festival of the birth of the *Son of God*. Chrysostom, one of the most celebrated of the early Church Fathers, in speaking of the compromise that was thus effected, says: "On this day also the birthday of Christ was lately fixed at Rome, in order that, while the heathen were busied with their profane ceremonies, the Christians might perform their holy rites undisturbed."

But the Christian Church was not the only church that had to reckon with the winter solstice festival of the ancient heathen world. That festival forced its way also into the Jewish Church. Our kindling of lights, eight days long, in connection with the Maccabean Festival, which occurs around the time of the winter solstice, our even naming it "*The Festival of Lights*," may well be traced to the original lighting of lights in honor of the sun god. Since our people, too, could not be kept from rejoicing and illuminating at the winter solstice season of universal rejoicing and illumination, there was nothing else to do but to sanction these festivities, and to make them stand as modes of celebrating the victories of the Maccabees, and the rededication of the ancient Temple at Jerusalem.

Its original celebration echoed in Maccabean Festival.

And ways might have been found, I believe, that would have made the Jew a participant in the present-day Christmas festival, ways that, by giving it some historic setting, would have made it as much of a Jewish festival as it has become a Christian, had Christian practice been equal to Christian profession, had Christians shown that peace on earth and that good-will

Had Christmas spirit prevailed all the year, Jew would have been happier.

toward all men, which, as they teach, the angels announced as a Christmas gift to the human family, in the hour of the birth of Jesus. Even though Jesus was not born at this season of the year, it is a fact that he was born at one time or another, in the land of Judea and of Jewish parentage, that he was educated in Jewish schools, imbued in his home with Jewish ideals of life, and that, by virtue of his exemplary life, he won the admiration of a large part of the civilized world. That in itself would have been quite sufficient for the Jew to enter heartily into the Christmas rejoicing. And I firmly believe that he would have done so, had the followers of Jesus lived the life of Jesus, had they not gone into ecstasies in their churches on Christmas day over the birth of a Savior, and then endeavored their utmost, all the year round, to convince the Jew, through hatred and deeds of violence, that there was nothing that he so much needed as the coming of a Savior.

And I believe that not only the Jew but also the Non-Jew would have been happier to-day, had the noble spirit manifest on Christmas day been actively at work all the year round. To refer again to the poor little girl weeping amidst her Christmas presents on Christmas morning, because "*To-morrow won't be Christmas any more*," what depth of observation, what volume of truth, there was expressed in those few words! What a difference in the Christian world between Christmas day and other days of the year!

Non-Jew would have been happier too.

Who that has a heart within him is not deeply touched by the peace and good-will that abound on the Christmas day? Scarcely a Christian home, and be it never so dark and poor, but that it is made brighter and richer by the annual visits of Santa Claus. Scarcely a beggar on the street or a prisoner behind the bars, but that his life is made the happier for the dawn of Christmas morn. It is the one day in the year when there seems to be a universal recognition that there is something in life, higher, nobler, sweeter, than selfishness and avarice, when memory and heart are given free rein, when family and friends vie with each other in showing mutual attentions, and employers remember the faithful services of their employees, and schools

The glory of Christmas day.

and congregations sweeten the cares of teachers and preachers by kind remembrances, and the rich share of their bounty with the poor. However much separated on other days, that one day levels differences between classes, and links mankind into a common brotherhood. The fluttering garments of the rich mingle freely on that day with the poorly clad, and hearts beneath silks and rags are the warmer for such mingling. However much the heart may be frozen on all the other days of the year, under the warm rays of Christmas kindliness the thick layers of ice gradually melt away.

If Christianity had done nothing more than rescue and transmit such a day as Christmas from the pagan nations of old, for this one gift alone it would have been entitled to civilization's profoundest gratitude.

Christianity entitled to gratitude for rescuing Christmas.

But, if Christianity had done more than this, if it had made the kindly spirit of that day the dominant spirit of all the year round,—and which would but have been the carrying out of the letter and spirit of the teachings of its Master—it would have conquered the world long before this, and the birth of Jesus would indeed have marked the advent of a Savior, of a Redeemer of mankind. Wars would long since have ceased. Hatred and envy would have been known no more. Nations would long since have turned their standing armies into artisans and husbandmen, and their arms and armaments into tools and implements of industry and husbandry. Even differences of classes would have been less pronounced to-day. There would have been less of the greatly rich, and less of the greatly poor. There would not have been the few to live in princely palaces and in wasteful luxuries, and the masses in crowded, filthy tenements, often not having enough to keep body and soul together. Men would not have taken mean advantage of their fellowmen. Might would not have constituted right, nor would power have been a warrant for keeping down or persecuting those who held different religious beliefs or maintained different political or economic or social views.

Greater would its credit have been had it made Christmas spirit spirit of all the year.

If the spirit of kindliness manifested on Christmas day express the belief that those who are remembered or befriended

Needs of Christmas day are needs of all the year.

on that day are deserving of the thoughtfulness and consideration shown, why should it limit itself to that one day alone? Why should not that spirit rule every day in the year? Are the poor, that are fed and clothed on Christmas day, not hungry and cold on other days of the year? Are the little ones, that are remembered with toys and candies on Christmas, not fond of these things on other days? Does the faithful clerk or book-keeper or laborer value a word or token of appreciation only on Christmas day? Is there no occasion for comforting aching hearts, for cheering darkened souls on days other than Christmas? Are there no wrongs, no injustices, no outrages that clamor for sympathy and aid every day in the year? Like those flowers that open only when the sun shines, are human hearts to open only when Christmas dawns, to close with the closing of that day, and to remain tightly closed all the other days of the year?

Why wait for the annually returning Christmas day to discharge obligations of affection, to remember duties toward humanity? Let every day be made a Christmas day, every day let homes be brightened, hearts be cheered, lives be comforted; every day let wrongs be righted, justice be made to supplant inhuman selfishness, and the gloom of earth be brightened by glints of heavenly light, and there will be no weeping on Christmas morning, no sobbing that "*To-morrow won't be Christmas any more.*" The Christmas day will come and go, but the Christmas spirit will remain the next day, and the day after, and every day in the year.

Christmas spirit displayed all the year will bring Peace on earth and Good-will toward all men.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

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Jesus and the Jews.

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Jesus and the Jews.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 29th, 1907.

Twice a year, at Eastertime and Christmastide, love and reverence of Jesus soar to loftiest heights, while hatred and contempt of the Jew reach their lowest depth. During the especially solemn services that are held on these days, the characters of the two are often compared, and the contrast is most damaging to the Jew. The louder the one is praised the more bitterly is the other denounced. Thus has it been eighteen hundred years long.

Twice a year, Jesus especially lauded, and Jews condemned.

Yet, notwithstanding the unfavorable contrast, and the evil effect it has upon the relationship between Christian and Jew, notwithstanding the dislike and hatred, the persecution and massacre, to which it has given rise in the past, and to which, to a considerable extent, it still gives rise, the Jew has not wavered in his attitude, has not departed by a hair's breadth from his original position. As stoutly as he declared at the beginning, and throughout the Dark- and Middle Ages, in the face of overwhelming numbers, and a world in arms against him, so stoutly does he declare to-day, that he believes in One God, and in none besides, that the Decalogue forbids him to worship man or idol, that he regards Jesus as a brother in the flesh and spirit, as one who, as to birth, was mortal-born as are other men, and, as to character and ideals, was greater and better than most men, as one, who consecrated his life to the noblest of missions, sacrificed it in his heroic effort to free his country from the bondage of the Roman oppressor, died as other martyrs have died, and has continued dead unto this hour.

Yet Jews continue to regard Jesus human and not divine.

"But, what says the Jew," asks the Christian, "to what the New Testament has to say concerning Jesus and the Jews?"

What answer does Jew make to New Testament teaching to the contrary?

"Is it not taught in that Holy Script," asks the Christian, "that Jesus was miraculously born, that God Himself was his Father, through the agency of the Holy Ghost, that startling phenomena, never seen and heard before, manifested themselves at the hour of his birth, betokening his divine origin? Is it not taught that he performed wondrous miracles, flew through the air, walked on the water, restored the dead to life, made the lame to walk, and the blind to see, and demons to do his bidding, all proving his supernatural powers? Is it not taught that he was marvelously wise, and that, having greater wisdom than had the other teachers of his day, and having direct revelations from his Father in heaven, he supplanted their teaching with superior teachings of his own; for which reason they hated him, compassed his arrest, and, by means of false witnesses and an unjust trial, effected his death? Is it not taught that, at the moment of his death, the earth quaked, the heavens grew dark, the temple veil rent in twain, the dead rose from their graves and walked about, all manifesting God's wrath at the great iniquity that had been committed in the slaying of His only begotten son? Is it not taught that his having been put to death was as much of a part of the divine plan as was his having been born, that he was sent upon earth from heaven only to be slain, only to become a vicarious atonement, so that by his blood God's wrath at the wickedness of mankind might be appeased, and through belief in the Son all mankind might be saved? Is it not taught that after his entombment he descended into hell, to redeem those who had been sentenced thither prior to his coming, and then he arose from the dead, conversed in the flesh with his disciples, gave them a charge of redemption to those who would believe in him, and of damnation to those who would deny him, and then ascended to heaven, where he seated himself at the right hand of God?"

Asks a few questions of his own.

To all of which questions the Jew replies "Yes, thus is it taught in the New Testament." But, before giving his reason why he does not accept these

New Testament teachings, he craves the liberty of asking "Who taught it, and when and how and why was it taught?"

And the answers he receives are so contradictory, so at variance with facts of history, with teachings of science, with canons of reason, so repudiated by higher Bible criticism, by the new theology, by the scholarship of eminent Non-Jewish writers and pulpiteers, that he finds in these contradictions and denials and repudiations alone, quite independent of his own knowledge of the subject, good and sufficient reason for continuing to adhere to the position he assumed from the first.

The answers he receives confirm his position.

To whatever source of information the Jew turns, he finds that Jesus himself never wrote a line of all that is taught in the New Testament, and that not a scrap of his writing of any kind has ever been found or has ever been known to exist. Not a word concerning his sayings and doings was known to have existed in writing before well-nigh two generations had passed after his death. Not a sketch of his life, however brief, is extant for which a date can be assigned much earlier than the close of the first century. Nor was a line of his life transmitted to us from any of his disciples who lived and toiled with him. Of all the words recorded in the four gospels as having been spoken by Jesus, Paul, who entered upon his public career after the death of Jesus, and who was a voluminous writer, quotes but a single phrase, the one in connection with the commemoration of the Last Supper (I Cor. XI, 25). Whatever story of his life we have comes to us by way of tradition, a source of information which, at best, is an unreliable one, how much more so when it comes to us from the imaginative orient of ancient days, and through partisan and propagandic agencies. There is, for instance, a bit of information recorded by Eusebius, who wrote at the end of the third century, which information had been orally transmitted from Papias, who lived in the middle of the second century, who had heard it from John, and he from Mark, and he from Peter, and he from Jesus. Ask an authority on psychology, and let him tell you how much historic reliance is to be placed on in-

Finds no authentic record of Jesus.

formation, especially of a miraculous and supernatural kind, that is thus derived.

There is not a Jewish or Grecian or Roman contemporary writer, of whom there were a number of celebrated ones in the life-time of Jesus, who has recorded a single line of all the wondrous things related in the New Testament. Is it not strange that heaven should have opened, that angels should have sung celestial anthems in the hearing of men, that a star should have left its orbit, and wandered in the sky to show the way to the newly-born son of God, that thousands of innocent little ones should have been slaughtered in the hope that one of them might be the Christ-child, that thousands should have been fed of a few loaves and a few fishes, that water should have been turned into wine, that the dead should have returned to life, and spoken to men, and ascended into heaven, in the sight of men, and yet not one word of all these stupendous events to have found its way into the contemporaneous writings of Judea or the Graeco-Roman empire? Is it possible that these people, usually very credulous, would have refused to believe in the godship of Jesus, after seeing the prodigious miracles he is said to have performed? Who, even in our day, would deny divinity to Jesus, were he to see him enter life, as no other man ever entered, and do things which no other man ever did, and depart from life as no other man ever departed?

No contemporaneous writer witnesses to statements in gospels.

We see, from a comparison between the gospels of St. Mark and St. John, that the older the story of Jesus the simpler it is, the freer from the supernatural, the friendlier to the Jew; and the further removed the story is from the life-time of Jesus the more elaborate, complicated, ecclesiastical, theological, Christological, it becomes, and the more hostile it grows towards the Jews. From the insertion of a spurious Jesus-passage into the writings of Josephus, we know how texts in those days were tampered with for propagandic purposes. For the same purpose, parts were added to the New Testament, as, for instance, the last twelve verses of the closing chapter of the gospel according to St. Mark, which verses the latest

The further removed the story is from the life-time of Jesus the more pagan and anti-Jewish it becomes.

revised version of the New Testament is obliged to acknowledge as not being contained in the oldest manuscripts—knowing these, and other things of like import, we can account for the gradual growth of the one-time simple and natural story of the life of Jesus, a growth that had for its palpable object the aggrandizement of its hero, the punishing of those who persistently refused to recognize in him the only-begotten Son of God, the fitting him, for the sake of winning the Jews, with all the requisites of an expected Messiah, and, for the sake of winning the pagans, with all the supernatural powers required of one who was to be worshipped by them as a god.

Probably as many as ten different trends, all affecting the Jew, may be discerned in a critical study of the New Testament.

Different trends traced in New Testament.

First, we observe in Jesus a Jew of Jews, one, who has no thought of ministering to any excepting his own people, in his own land, one who has no thought of breaking with his people or of abrogating its laws and customs, or of founding a new creed or of having others found one in his name, or of considering himself a God-begotten, divine being, or of having any one else set up such a claim for him, one, who preaches and teaches like unto the learned and God-fearing Pharisaic Rabbis of his time, teaching morals like unto those they taught, and availing himself of their well-known style of aphorism and parable.

Second, excepting that the disciples believed that Jesus had been the expected Messiah, and that the other Jews did not, we observe no other difference between them; alike they regarded themselves loyal Jews, alike they worshipped the same God, in the same Temple.

Third, we observe, on the one side, very active propaganda to convince the Jews that their Messiah had come, and strenuous rejoinders, on the other side, that the Messiah the Jews expected was not a preacher or teacher but a warrior, a redeemer, an emancipator, a savior, one, who would redeem, emancipate, save them from the tyranny of the Roman.

Fourth, we observe a growing hatred against the Jews because of their continued refusal to accept Jesus as their

Messiah, and a determination on the part of the propagandists to plant the new creed among the pagans.

Fifth, we observe the gradual fashioning of Jesus into a pagan deity: divine parentage is given him, he is endowed with miracle-working power, and, like unto the deified Roman emperors, an apotheosis is given him after death.

Sixth, we next see the Romans, who had crucified Jesus because of his having been proclaimed king of the Jews at a time when they were tributary to Rome, freed from all responsibility for the death of Jesus, and the whole guilt laid upon the Jews.

Seventh, we see a complete change of the Jewish Jesus into a pagan Christ.

Eighth, we observe gradual borrowings from the Egyptian, Phoenician, Grecian and Roman pantheons of yet other Christological teachings.

Ninth, the new creed finally conquers the creedless Graeco-Roman empire, and every link between it and the Jew is severed.

Tenth, Christianized pagans, far removed from Palestine, now become the heads of the new creed, and having no knowledge of Jews and Judaism, except what the Romans, the arch-enemies and conquerors of the Jews, had taught them, they weave into the New Testament statements concerning the laws and institutions and spirit of the Jews that are as false in fact as they prove pernicious in result.

Following out these successive trends, quite a number of statements, touching the Jews of New Testament times, acquire a meaning which before were quite unintelligible. Such a reading of the New Testament enables us to understand why, at one time, Jesus teaches, in accordance with the spirit of the Palestinian schools: "Blessed are the peace makers, the merciful, the meek, the reviled and persecuted, they that resist no evil, that love their enemies, that bless them that curse, and do good to them that do evil, that quickly agree with their adversaries, that pray for them that are full of hate" (Mt.V), while, at another time, he is represented as entering the Temple court yard, where are stationed, in accordance with the laws of the land, those that

At one time gentle, at another time heartless.

sell doves for sacrifice, and who exchange money of foreign worshippers for the native money needed for tithe and offerings, and he lashes them forth unmercifully, and upsets their tables and wares (Mk. XI, 15–16).

At another time, he is represented as saying "Think not that I am come to send peace on earth, I came not to send peace, but a sword. I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Mt. X, 34–38).

At another time, he is represented as saying "If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yea, his own life also, he cannot be my disciple" (St. Luke XIV, 26). At another time, when told that his mother and brothers are waiting without and would speak with him, he answers: "Who is my mother and who my brothers? Only those who do the will of my Father in heaven are my brother, my sister, my mother" (Mt. XII, 46–50). A considerable period of time, and a world-wide difference of spirit lies between the earlier teaching quoted and the later. The one is Jewish, the other reveals the spirit of a Roman, probably a monastic, celibate propagandist, who, in search of converts, introduces discord into families, and, for the sake of the church, justifies violence to the most sacred ties of the heart.

At one time, Jesus is represented as saying "I am not sent but unto the lost sheep of the house of Israel," and as bidding his disciples not to go to the Gentiles, nor to enter any city of the Samaritans (Mt. X, 5–6). At another time, he is represented as saying to his disciples "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mk. XVI, 15–16).

At one time, his mission for Jews only; at another time his mission is for gentiles.

At one time, Jesus is represented as teaching "Think not that I am come to destroy the law, or the prophets, I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth pass, one jot or tittle, shall in no wise pass from the law. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Mt. V, 17–19). Coming to the time of Paul, we read of his changing some of the most fundamental of the Jewish laws, and of his doing away with others altogether, so that conversions among the Gentiles might proceed all the faster (Acts XV; Galatians II).

At one time, his mission to uphold the Jewish Law: at another time, his mission to abrogate it.

At one time, being asked which he regarded the chief commandments of the law, Jesus answered: "The first of all the commandments is: 'Hear O Israel; the Lord our God is one Lord. And thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,' this is the first commandment. And the second commandment is 'Thou shalt love thy neighber as thyself,' there is none other commandment greater than this" (Mk. XII, 29–31), repeating thus the Confession of Faith, which every Jew of his day recited in his daily prayers, and which the faithful recite daily to this day. Coming to St. John and to Paul, we are in the midst of a theology so strange and new that it has no longer the faintest semblance to the teachings concerning God in the Old Testament. God is no longer one, His only-begotten son now shares His essence and power and glory, and is to be worshipped like God, the Father. "By Christ were all things created that are in heaven and in earth." "He is before all things, and by him all things consist." "In him dwelleth all the fulness of the Godhead bodily." "At the name of Jesus every knee should bow .... and every tongue should confess that Jesus is Lord, to the glory of God, the Father" (Coloss I, 15–17; II, 9; Phil. II, 9–11). And in the gospel of St. John he is the full-fledged mediator, speaking of himself "I am the light of the world," "I am

At one time, teaches the unity of God; at another time is represented as another part of the Deity.

the way, the truth, and the life, and no man cometh unto the Father, but by me'' (St. John VIII, 12; XIV, 6). One certainly recognizes in these words little of the humility and meekness which Jesus had preached in the justly celebrated Sermon on the Mount.

And still less of his preaching of peace and forgiveness and mercifulness and patience, of non-resistance of evil, of loving the enemy, of doing good to those who do evil, of praying for those who do harm, of loving one's neighbor as oneself, do we recognize in those bitter invectives which he hurls at the Jews who will not believe in his divine origin, branding them as ''children of the devil,'' as a people wholly cut off from God's love (St. John VIII, 44).

At one time preaches even loving the enemy; at another time hurls invectives upon his brethren.

And what shall we say to the insults which he, the gentle and peaceful and merciful, heaps upon the Pharisees, the noblest, the most patriotic, the most pious of his people of his day, who, at that time, counted among them some of the foremost lights and leaders of Israel, the President of whose celebrated school, at the time of the birth of Jesus, was the gentle Hillel, and whose successor as President was his son Gamaliel, a noble son of a noble sire, what shall we say of the language which Jesus is reported to have hurled at this body of men: ''Ye generation of vipers, how can ye, being evil, speak good things'' (Mt. XII, 14). ''Ye hypocrites, ye blind guides, ye fools, ye whited sepulchres'' (id. XXIII), what else can we say than that this language never was used, never could have been used by Jesus, that it clearly reveals the hand of a later member of the church militant, of a Roman Christianized pagan, burning with wrath and fury against the Jews, of one who no longer knew who the Pharisees were, or what distinguished teachers and leaders they included, who knew not that, judging from his teaching and preaching and patriotism, Jesus himself must have been a Pharisee, must have been either a pupil of Hillel or of his son Gamaliel, or of both.

Is especially bitter in his attacks on Pharisees.

In this intense bitterness against the Pharisees the authors of it overreached themselves. So contrary to fact is this por-

This bitterness not the spirit of Jesus but of pagan propagandists of later times.

trayal of the Pharisees—a portrayal which, through the New Testament, has, alas, acquired world-wide acceptance—that it arouses suspicion. As the public life of Jesus shows him to have been a man learned in the Law, shows him to have been titled a *Rabbi*, he must have been a pupil of one of the Pharisaic schools, the only schools of his time. Seeing that so much is written about his birth and death, and not a word about his schooling, not a word about his youth and early manhood, not a word about his home-life nor about his entire career, save the opening and closing year of his life, we cannot escape the conclusion that that part of his life must have been deliberately cut out because of his indebtedness to, and connection with, the Pharisees. His having lived and taught as a Pharisaic Rabbi himself was deemed prejudicial to their fight against the Pharisees, who were the bitterest opponents to their metamorphosis of a human-born into an incarnate God, of a Judean Rabbi into a pagan Christ. Thus was the gentle and pious and patriotic Nazarene turned into one of the bitterest haters and accusers of his masters and people.

More of this in next discourse.

More is to be said of this, for which we have not the time this morning, and so we shall reserve it for our next discourse, to be entitled *Hillel and Jesus*.

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January 6th

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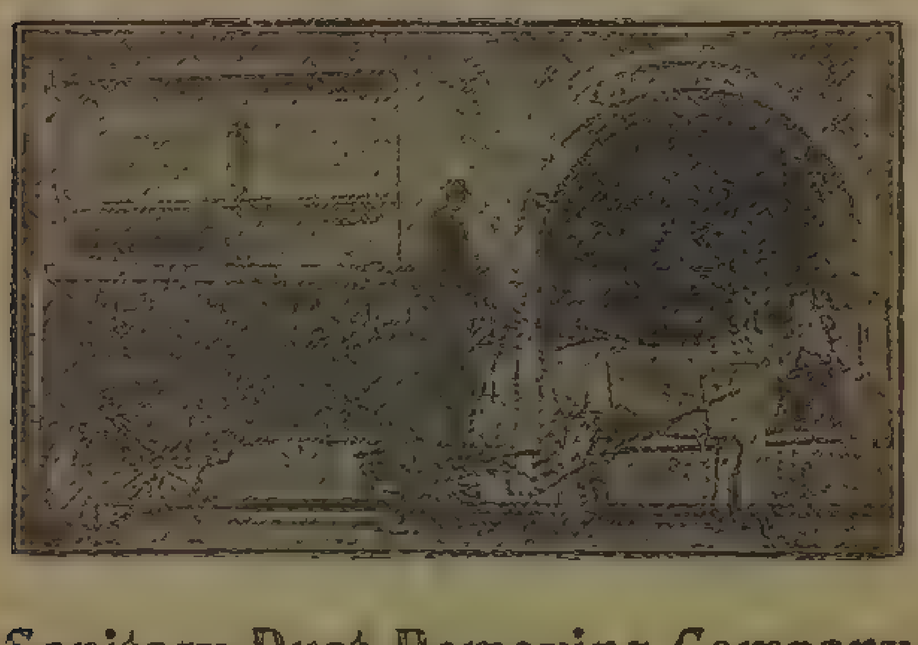
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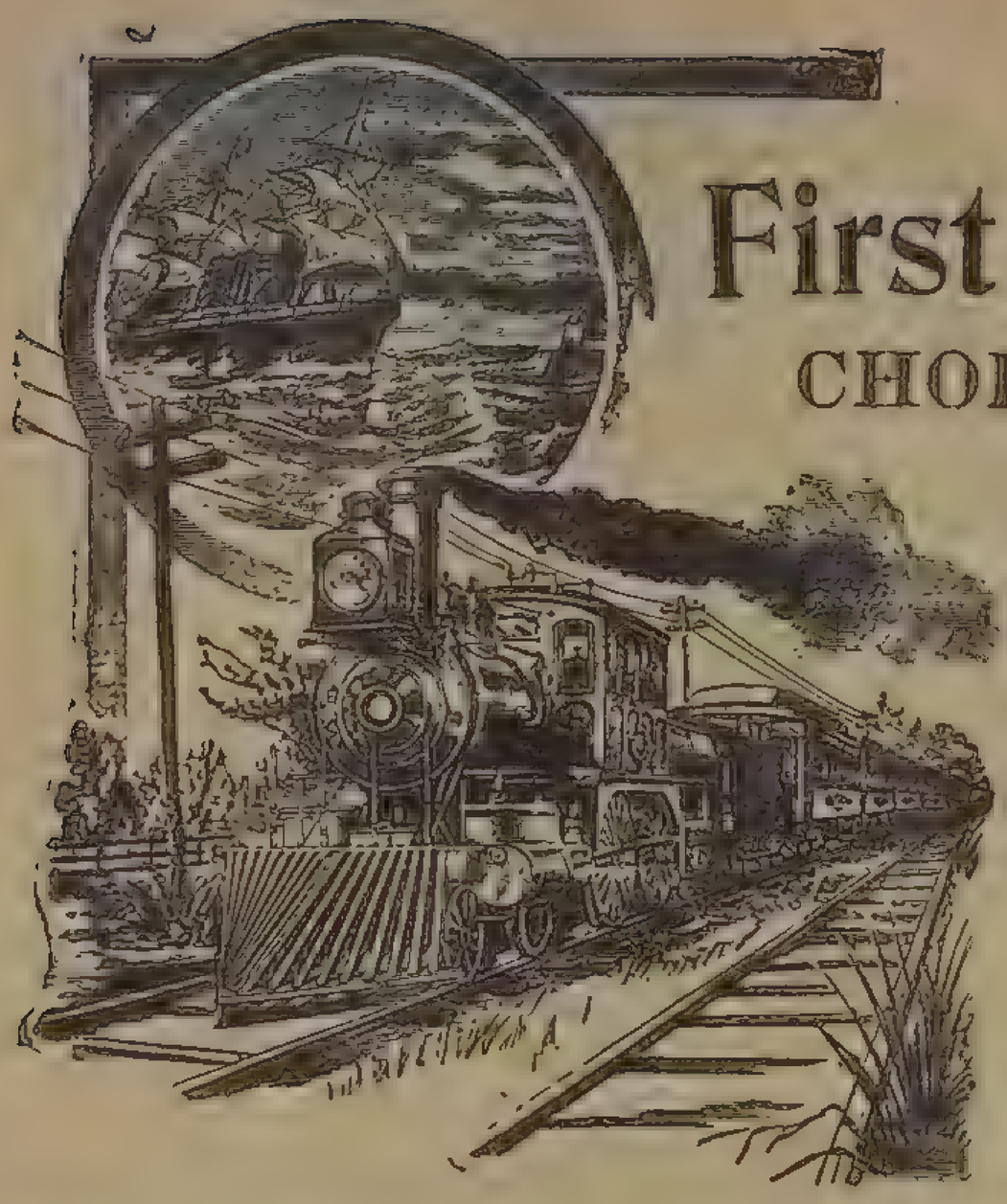
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Pagans All.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, January 5th, 1908.

We would consider the man a humorist of the first class who would address us, in all sincerity, as *pagans all*. We could not take him seriously, seeing that polytheism died with the advent of Christianity; that the Christian trinity is somehow a unity; that the Jewish God has always been One and none other. Yet, in this day of reason and science, we are, in actuality, *pagans all*.

We are all Pagan.

The difference in the standpoint from which pagan and Jew viewed life is found in their religious ideal. The pagan deified every force and every power, natural and supernatural, and erected a pantheon. The Jew accredited every force and every power, natural and supernatural, to a supreme creator and ruler, and received the revelation of a One and only God. The pagan saw that the world was good; but it was good only when all his gods had been appeased and propitiated. The Jew saw that the world was good; but it was good only after the One God beheld just and righteous dealing among men. The pagan remained subservient to many gods, who vied and warred with one another and with man for their individual welfare.

Life as viewed by Pagan and Jew resulted—

The Jew was given free choice and chose to serve the One God who sought the welfare of all men.

In individualism of one and humanitarianism of other.

Thus it came to pass that, while the pagan was buried under the debris of his pantheon, the Jew learned from his fundamental conception of the Unity of God the implication of the brotherhood of man. With the pagan the multiplicity of gods created a multiplicity of ideals, which each one applied to his personal interests. With the Jew the One-God ideal implies that each individual must subserve his personal interests to the welfare of all humanity, in the service of which he has a part to play, a purpose to fulfil, a life to justify.

Plant and beast have no conscious control of life;

The tiniest plant of the field and the most savage beast of the forest exist, physically, as man does. Each has its purpose in the scheme of the universe, emanating from the One God, who creates and controls all, even as man has. But the plant and the beast play their part, fulfil their purpose, justify their lives, unconsciously. Their lives are determined by instinctive laws that are as unchangeable and as free from subjective control as the laws which cause the spheres to revolve in the planetary system. The chief concern of their lives is to continue to exist, to preserve themselves and to propagate their kind.

Man by virtue of reason, have conscious control of life.

Man possesses the same instincts, regulated by the same laws. In addition, however, he is endowed with a reasoning faculty, a conscience, a sense of the fitness of things, and of right and wrong, to control and mould these instincts into whatever form his mind may indicate and his will determine. Man, therefore, has a voluntary, a conscious, control of his life; and this

voluntary control is given him that he may justify his life consciously and purposefully by something more than existence, self-preservation, and propagation.

Distinction between mere existence and purposeful living—

There is a significant distinction, therefore, between mere existence and purposeful living. The idea evolved by pagan and Jew from this distinction found expression in the polytheism of the one and the unity of the other. The pagan ascribed to each god the individual characteristics which crystalized in the philosophies of the Stoics, the Epicureans, and the Skeptics. The Jew found in God an harmonious, perfect unity which gave impetus to the ideal of the unity of mankind. The pagan endowed his gods with his own frailties and passions. He saw them strive with one another for their own, selfish purposes. He beheld them violate the most common laws of morality. Rampant individualism and laxity of morals, therefore, resulted. The Jew, forbidding all representation of God in human form, developed a strict and austere moral code for self-government and a broad outlook upon all men as the children of one Father. In a word, the pagan lacked that profound consciousness of One God, from whom all emanates, in whom all centers, and who demands a justification of the existence of every human being, through service to the welfare of all other human beings, because it is endowed with the capacities for leading a conscious and purposeful life.

Makes service to humanity supreme purpose of life,

If, then, we have outgrown pagan polytheism, we must take our cue of life from the principle of the Unity of God, with its consequent ideal of a universal brotherhood. To maintain life some of us have been specially endowed for commercial careers; others

for the successful mastery of a trade or profession; still others for the reproduction of knowledge and experience in music, in art, in science, in literature, and the drama. These are the things that make human existence possible and sweet. Their practice, however, does not, in itself, fulfil the requirements of a purposeful life. They must not be the sole aim and purpose of our being. The justification of life in the light of the single God idea demands their subservience and use not for self alone, but for the higher and nobler service of the whole human race. Money should bring leisure for this supreme purpose; the profession, the instilling of ethics into life; knowledge and experience, the moulding of character.

Wherein we fail to justify life—

The rock on which we break, however, is the failure to draw the distinction between the maintenance of life and its justification. In the laudable effort to accomplish the former we lose sight of the latter and sink to the level of mere money-grubbers, who think of nothing but food and pleasure; who dream of nothing but vanity and folly; who strive for nothing but the satisfaction of passion and desire. The thought that we might have been placed on earth to answer a higher purpose than this never wearies our brains nor impairs our appetites. The idea that our exceptional endowments were meant for any purpose other than capacity of taking advantage of a competitor never disturbs our commercial vanity. The consciousness of a justification of life by means of at least a single, disinterested, unselfish, and lasting service, to many or to few, never unsettles our sufficient self-complacency.

And here it is where we fall even far below the pagan. He deified the great forces and powers of nature; we make gods of the forces and powers within our tiny, little selves. He worshipped the elements that ruled and controlled the vast life of a universe; we worship the elements that rule and control the narrow ambitions of a single, puny being.

And fall below pagans

It is true that a life thus spent may, at its end, not be ill spent. Such a life may even have been good; but it was not purposeful; it was not justified. A man may be a good worker, manufacturer, lawyer, physician, teacher. He may be good, too, in the higher sense of carrying on his trade or profession honestly—morally and ethically. He is thus accounted good. But more is expected of man than this merely being good. The domestic animal, lacking self-consciousness is good also. When it is bad, it is whipped; just as the dishonest business man and unethical professional man is, or ought to be, sent to jail. But man has a nobler purpose in the scheme of life; and this purpose must be consciously fulfilled, not in being good alone, but in being useful—useful, not for himself and his family alone, but for the larger family of man.

A good life not necessarily a justified life.

He who, like unto the pagan, is a good and pious servant to the forces and powers of his humanizing endowments, develops and employs them for his individual purposes only, makes gods of them, and leaves behind him not a trace of effort or striving in the work of fusing all men into a solid, united brotherhood, has not justified his life. He who is an honest manufacturer or salesman of honest goods, or an honest practitioner of an inherently honest profession,

Life must be justified by some service for humanity.

but who plods along, like the animal, and, when his physical powers are exhausted, dies without having devoted a portion of his time on earth to a higher purpose, to the broader service of mankind, has not justified his life. He is like the weed that is bruised and broken; like the shadow that passes with the flight of the bird. That life is not justified which, at its end, can not present before God, with outstretched arms, a joyous heart and a peaceful soul, at least one, great, noble work in the unselfish service of humanity.

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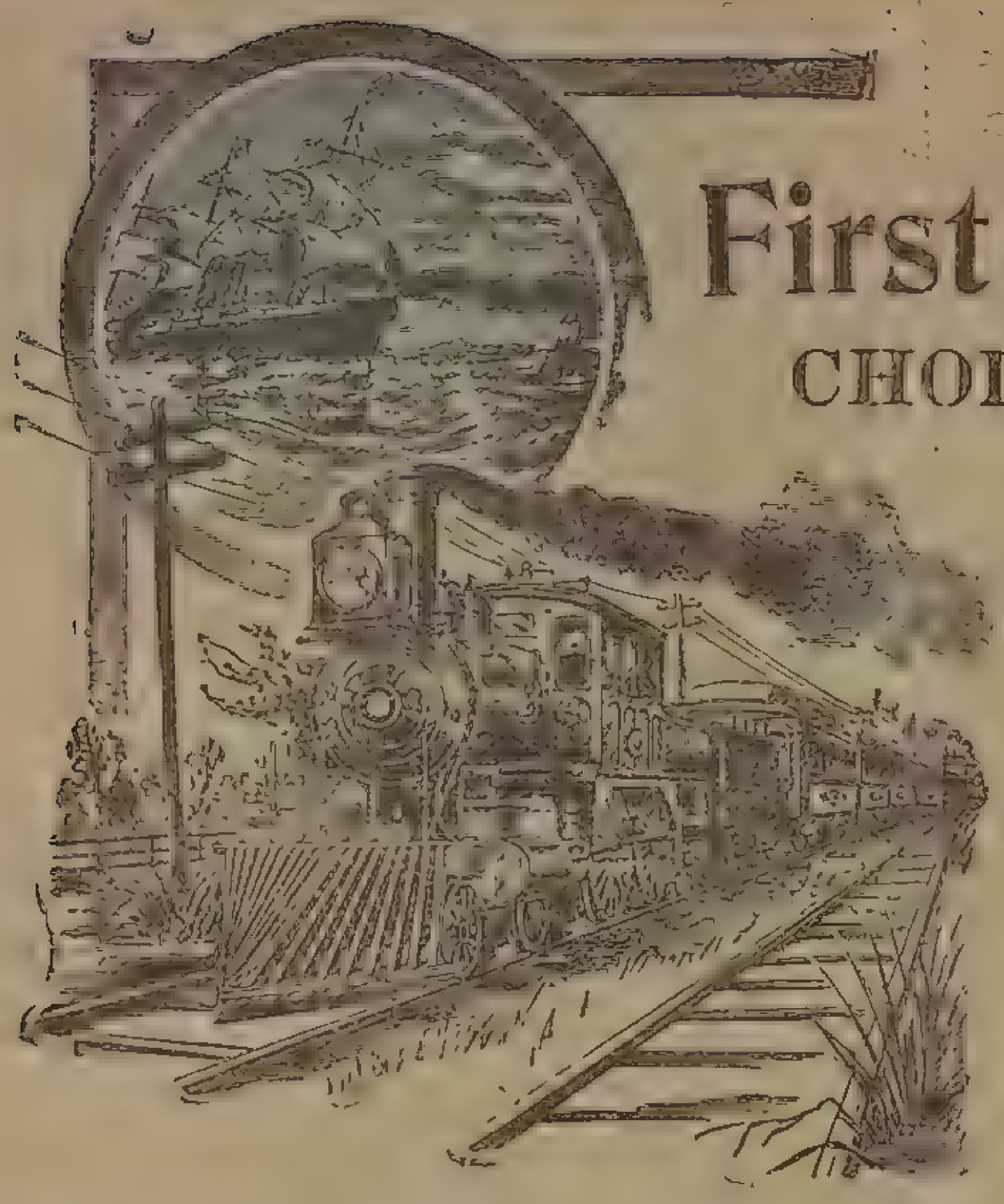
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Hillel and Jesus.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 12th, 1908.

In our last discourse, entitled "*Jesus and the Jews*," we were told of the marvelous prodigies which, as the New Testament records, manifested themselves before and during and after the birth of Jesus, and which betokened the advent of the "only-begotten Son of God." Of one so wondrously ushered into life, we would naturally expect to hear wondrous things: a marvelous childhood, a youth and early manhood incomparably magnificent in achievement. Yet, for some thirty years, nothing is seen or heard or known of him, save one boyhood incident, probably of legendary origin, seeing that only one of the four gospels has knowledge of it (St. Luke II, 42–52).

Accounts only of opening and closing year of life of Jesus.

At last the long silence is broken with a record of public life of about one year's length, according to three of the gospels, or, of about three year's length according to St. John, who is generally regarded the least reliable of all the biographers of Jesus. In that brief space of time, a number of beautiful lessons are taught by Jesus, identical with those taught by the Rabbis of that day. A number of miracles are reported of him, identical with those told of other illustrious men of the orient. Then follows a description of a bitter persecution of him by the chiefs of his people, which finally results in his execution. This is followed by another account of marvelous prodigies manifesting themselves after his death, witnessing to his divine origin, and proving him above the eternal and immutable laws of nature. Then nothing more is seen or heard of him.

The world continues as wicked as it was before his coming. Wars and bloodsheds go on for centuries. The people of

Israel, from whose loins the redeemer had sprung, are subjected by the redeemed to inveterate hatred and relentless cruelty. Bitter feuds and bloody schisms spring up even within the church founded in the name of *The Prince of Peace*. The Dark- and Middle-Ages set in, during which independence of thought and scientific research are dealt with by followers of the Church of the Savior in the torture chambers and at the burning stakes.

When so much detailed knowledge is crowded into the time immediately preceeding and succeeding the birth of Jesus, and yet more into the last year, or the last three years, of his life, is it not strange that a complete blank should span the opening and closing periods of his life? Is it not strange that for thirty long years not a trace should be found of a divinely born and of a divinely commissioned Son of God? What did he do during all these thirty years? Where did he live? How did he live? Where did he study? Who were his masters?

What of the intervening thirty years?

To all these questions there is not an answer. All the records are silent. Not all the miracles told of the birth and death of Jesus are as astounding as is this silence of thirty long years.

And yet it seems as if a faint trace might be found, in what may legitimately be regarded his public utterances and public work, as to what he may have done and as to where he may have been during this epoch of silence. His moral lessons, his intense Jewishness, his style of teaching, his title *Rabbi*, seem strongly to indicate that he must have spent many years at Jerusalem, must have sat at the feet of the celebrated teachers of that time, Hillel, or his son Gamaliel, or both, must have been a member of their sect, the Pharisees, must have imbibed their intense national spirit and patriotism, and their eagerness to see their native land freed from the oppression of the Roman.

A trace may be found in his public utterances.

The better to understand why we believe him to have been a Pharisee, a pupil of Hillel or of his successor or of both, it will be well to obtain, first, a glimpse of conditions in Palestine in general, and in Jerusalem in particular, at the time of Jesus.

Palestine in time of Jesus.

Barring a few minor parties, the people of those days were divided into three distinct sects, which differed from each other as much in their attitude towards the politics of their day as in the concepts of their religion.

The *Essenes*.

One of these sects was styled the *Essenes*. Their number was small, and their influence upon the currents of the time not large. They took no interest in the politics of their day, and none in public life. They were largely a monastic body. They believed that the end of the world was nigh, that the kingdom of Heaven was at hand, and they prepared themselves for its coming by prayer, penance and purification. They devoted much of their time to ablutions. They dressed in white, made baptism, chastity and retirement from the world requisites for admission to their order. They lived as celibates in communistic settlements. With the exception that they refused to bring sacrifices to the Temple, and to take the oath, they were rigorous formalists, placing the greatest importance upon the observance of every minutia of the Law. Not only did they do no work on the Sabbath, but they abstained also from some of the necessary bodily needs, construing even these as work. They rejected the belief in bodily resurrection, believing in spiritual immortality instead. They interpreted the Scriptures allegorically. For a livelihood, they engaged in agriculture, and they subsisted on a vegetarian diet. Some devoted themselves to healing; others enjoyed a reputation as prophets. Their beliefs and practices seem to have entered Palestine by way of Alexandria, and seem to have been a product of the religious cults of the Egyptians, Parsees, and possibly also of the Buddhists.

The *Sadducees*.

A far more important body, the very opposite of the *Essenes*, were the *Sadducees*. They constituted largely the aristocracy and the people of the world. Rome having usurped the power of appointing the High Priest, and he having the appointment of the official body, that body as well as the priest-class were friendly disposed toward Rome, many of whom affected Roman culture, and largely adopted Roman customs and manners. While that sect included many who were a credit to their nation and

faith, others of them were none too scrupulous as to how they obtained office, and as to what use they made of it. It was of that body that the *publicans* were largely made up, they who farmed the taxes of the land for the Roman oppressor, and who in collecting them were often as cruel as their master. In point of religion the Sadducees were hierarchical and rigidly conservative. The service and the sacrifices at the Temple being very lucrative to many of them, self-interest commanded opposition to every proposed change of the letter of the Mosaic Law. They refused to adopt even such modifications of the Law as were made necessary by changed conditions of the times. Like unto the worldly Romans of that day, they believed in no Hereafter, the present was sufficient for them. They were opposed to everything that smacked of reform, probably fearing in the reformer an agitator, and in the agitator an inciter of the people against Rome, who might jeopardize their own friendly and profitable relationship with the Romans.

The *Pharisees.*

By far the largest and most popular sect was that of the *Pharisees*, the party so greatly misrepresented by the Roman or Romanized portrayer of them in the New Testament. These constituted the people's party, the nationalists and patriots. They were bitterly opposed to Rome's rule over Judea, and as intense in their desire to throw off the foreigner's yoke as the Finns and Poles of our day are eager to free themselves from the tyranny of the Russian. The inroads of the pagan upon the life and customs of the people made them all the more anxious to preserve the laws and institutions and religious practices of the land. If the *Sadducees*, being the party favorable to the Romans, exercised the largest authority in the national Sanhedrin, the Pharisees wielded no little influence by reason of their superior number. In religion they followed a progressive tendency, the very opposite of what the New Testament represents them to have done. They enlarged and emended such of the old laws as no longer suited the altered conditions of the times. They regarded the decisions of the Rabbis as authoritative as those of the writers of the Scriptures. The intensely strained relationship between themselves and the Romans and the Roman-friendly *Sadducees* made them all the more loyal in their

adherence to Jewish laws and institutions, some of them excessively so, as is frequently the case when—as a matter of discipline or self-preservation—to overcome too much laxity on one side, greater pressure is brought to bear upon the other side. Having little or no authority in Temple matters, owing to the superior ecclesiastical power of the *Sadduees*, their influence was all the stronger in the synagogues throughout the land. It was they who maintained and presided over the national schools and the college at the capital, the heads of which were the most learned men of their day, the foremost of whom, at the time of the birth and earlier years of Jesus, was Rabbi Hillel.

Not all the misrepresentations of the *Pharisees*, with which the gospels fairly bristle, have succeeded in tarnishing the lustre of this celebrated teacher in Israel. In him excellence of character vied for supremacy with profundity of scholarship. It was his heart as much as his mind that attracted pupils and followers from far and near. So loudly echoes, in the writings of those days, his fame for sweetness of character, for gentleness of disposition, for patience and forbearance, for kindliness and piety, that a number of scholarly writers have advanced the theory that the original character sketch of Jesus was but a pen-picture of Hillel, so alike are the two in character and teaching, in making religion stand for life and not for law, in making faith to be an aid and not a burden to man.

The head of the Pharisaic College.

If the hypothesis that Jesus and Hillel are identical characters be impossible of substantiation at the present time, because of insufficient data at our command, there seems to be considerable ground for our belief that Jesus must have been a pupil of Hillel, or of his distinguished son and successor, Gamaliel, an echo of whose kindness resounds in the New Testament (Acts V, 34–39), whilst not a sound is heard of Hillel, the illustrious founder and head of the family, the greatest personage in the life and literature of the Jews of that day.

Hillel was born at Babylon, of humble parentage, about three score years prior to the birth of Jesus. His eagerness for

Origin and rise of Hillel.

study brought him to Jerusalem, where he spent the rest of his life, and where he died in ripe, old age. He encountered many hardships, at first, in satisfying his craving for knowledge, but, by dint of hard work and perseverance, he rose, step by step, to the foremost rank of the student body, and finally to the presidency of the college.

Many are the important decisions of law that are recorded of Hillel and of his disciples, but, interesting and profitable as a discussion of them might prove at other times, this morning we are chiefly concerned with the ethical teachings of the school of Hillel, whence went forth many of the greatest teachers and leaders of that time. This may enable us to judge the better whether or not the spirit and teaching of Jesus were those of the School of Hillel, and whether the *Pharisees* were the "vipers," the "hypocrites," the "whited sepulchres," the "fools," which, according to the gospels, Jesus accused them of having been.

The keynote of the ethical and religious teaching of Hillel may be found in an incident recorded of that day. A heathen

His ethical teachings.

approached Hillel, and asked him whether he could be taught the religion of Israel while he stood upon one foot. Notwithstanding that the question was asked in a spirit of a levity, Hillel gently replied: "In the words '*What is displeasing to thee, that do not unto another*,' lies the root of Judaism, all else is commentary." You have in this answer the original of the *Golden Rule*, given in the negative form, which, sociologically and psychologically, is the more correct, and in which form it is found in the recently discovered "*Teachings of the Twelve Apostles*," a document older perhaps than any of the gospels.

The spirit of the *Golden Rule* of Hillel is the spirit that pervades all his teachings. He is always the saint and sage. When he speaks of God, he speaks of a kind and merciful Father. God wants man to be pious. "If thou comest to My house," Hillel makes God to declare, "I will come to thine, but, if thou enterest not Mine, I shall not enter thine." But, far better, says Hillel, not to be pious at all than to content oneself with one's piety, and to suffer others to

perish in their impiety. He wants men to recognize not only their dependence on God but also their dependence on each other, and therefore live in peace and mutual helpfulness. "Do not separate thyself from thy fellow-men," says he, thou hast need of them, they of thee. He recognizes that each is primarily responsible for his own well-being. "If I am not for myself," he asks, "who will be? But, if I am only for myself, what am I? And if I do not concern myself about my fellow-being now, when shall I?" The love of peace and the pursuit of it, he recommends as of greater value than all other earthly possession. "Judge no man," says he, "until thou art in his place," perhaps in his plight or under his temptation thou mightst have done as he did. "Trust not thyself till the day of thy death." Thou art but flesh, and flesh is weak. "Who increases flesh increases worms; who increases riches increases care; who increases knowledge of the law increases life." Above all things, says he, be humble. Let thy humility be thy exaltation, lest thy exaltation become thy humiliation. Whoever strives for glory strives but for dust and ashes. Whoever would make a name, loses it; whoever would acquire wisdom for gain, acquires neither wisdom nor gain. While recommending helpful intercourse with the world, he warns against such an absorption in it as may make us forget that our soul has claims on us which are as sacred as those of our fellowmen. He would have us set aside frequent hours for lustrations of our body and for communion with our soul. The Rabbis before him had taught: "The Sabbath was made for man, not man for the Sabbath," to which he adds: "not only the Sabbath but every day of the week is holy." He would have man make the study of the law of God his chief avocation. Knowledge of God means knowledge of right and duty. He who is ignorant of the law of God is without protection against sin. Where men teach, be eager to learn; where men are eager to learn be no less eager to teach. He counsels faith in God and trust in retribution. Seeing, one day, a skull floating upon the surface of the water, he spake: "Because thou didst drown some one, some one drowned thee, and, in the end, the one that drowned thee will be drowned."

It is in his pupils, and he had many of them during the forty years of his presidency, and in the pupils of his pupils, where Hillel shows himself to best advantage. Many of them attained to exalted positions and leadership, and their words were sacredly treasured, and faithfully preserved in the literature of their day. Finding among their teachings, and among those of their pupils, and pupils' pupils, many that, in part or in whole, are identical with sayings of Jesus, we have little difficulty in concluding whence were derived the spirit and largely also the language of what originally were known as the *Logia of Jesus* (*Sayings of Jesus*), before they were tampered with and expanded and adulterated by later propagandists.

His pupils.

Let me cull for you a few of the sayings from the literature of the Rabbis of that age, that you may compare them, at your leisure, with such of the teachings of Jesus contained in the gospels, which may reasonably be regarded as his own, and then you may judge for yourselves whence their spirit was derived:*

Teachings of his pupils identical with those of Jesus

"Love and mercy, charity and justice are more acceptable unto God than sacrifice."

"Where godly people are there is God."

"He who fears sin more than he loves knowledge, his knowledge will abide; he who loves knowledge more than he fears sin, his knowledge will pass away."

"Lessen the sorrows of others, and thou will lessen thine own."

"Let thy fear of offending God be as great as thy fear of offending man, and thou wilt not easily be led to sin."

"He who possesseth a good heart possesseth the greatest of all treasures."

"Rather than that thou persecute, be persecuted; rather than that thou revile, be reviled."

"Let your *yay* be *yay*, and your *nay*, *nay*."

"Say not one thing with thy mouth, and mean another thing in thine heart."

"Better not to give alms at all than to give it publicly and to shame the receiver."

"He who judges his neighbor charitably will himself be charitably judged."

"With what measure a man meteth will it be measured unto him."

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* See author's "*A Rabbis Impressions of the Oberammergau Passion Play*," Chapter "*Talmudic Parallels to New Testament Teachings.*"

"Remove the beam from thine own eye before thou findest fault with the splinter in thy neighbor's eye."

"Before thou reprovest another see that thyself be spotless."

"To him that hath shall be given, from him that hath not shall be taken away."

"Three things there are that bear fruit in this world and in the world to come: Honor of parents and fellowmen; Hospitality to strangers and wayfarers; Making peace between contending parties."

"There is nothing so good as silence."

"Not the study of the law but the practice is the principal thing."

"The world rests upon three things: justice, truth and peace."

"He who considereth that there is an All-seeing Eye and an All-hearing Ear, and that all his actions are recorded, is not easily led to sin."

"An envious and an avaricious eye and evil thoughts are death to a man."

"Where there is no law, there is no morality, where no morality, there no law; where there is no wisdom there is no reverence, where no reverence, there no wisdom."

"Who is wise? He who is willing to receive instruction from all men. Who is strong? He who conquers his evil inclinations."

"Who is rich? He who rejoices in his lot. Who is honorable? He who honors his fellow-kind."

"When thou prayest let thy words be few."

The following are supplications contained in the prayers of the Rabbis of that age: "Our Father, who art in Heaven, hallowed and glorified be Thy name. May Thy unity be everywhere proclaimed, and Thy kingdom be established forever. Thine is the greatness and the power, Thine the glory and majesty. May Thy will be done; what seemeth best in Thine eyes that do Thou do. Give us bread to eat and raiment to put on. Save us from the power of sin, keep us from yielding to temptation. May the peace of Heaven be the reward of those who reverence Thee on earth."

Teachings of Jesus show him to have been a follower of Hillel, the Pharisee

These moral teachings, culled at random from the literature of the Rabbis of that age, amply suffice to show not only whence Jesus derived the spirit of those of his teachings which may reasonably be regarded as his own, not only that he was a pupil either of Hillel or of a pupil of that master, but also that he was a *Pharisee*. He could not have been an *Essene*, for he did not separate himself from his fellow-kind, lived not as a recluse, did not believe in rigid observance of every minutia of the law, neither did he believe that the Sabbath had been instituted to be a burden to man. He could not have been a *Sadducee*, for he believed in the right of the Rabbis to emend

the law to suit altered conditions. He was opposed to the rigid and self-interested conservatism of the priesthood. He was opposed to a party that saw in the grave the end of all, and nothing beyond. And subsequent events proved that he certainly was no friend of the Romans.

He could have been a *Pharisee* only. Every word of his real teachings, every move of his martyrdom, proves him of that sect. The New Testament itself, notwithstanding later tamperings and hostile additions, could not entirely obliterate the original account of Jesus as a Pharisee, and his having been on the best of terms with that sect. Their synagogues are open to him, and in them he officiates (St. Luke IV, 16–20). He is guest at the homes of Pharisees (St. Luke VII, 36; XI, 37; XIV, 1), albeit a later hand of the church militant makes him violate the hospitality extended. He is told by Pharisees to flee for his life when Herodians are seeking to destroy him (St. Luke XIII, 31). It is he who says to the multitude, and to his disciples, "*The Scribes and the Pharisees sit on Moses' seat. All things therefore, whatsoever they bid you, these do and observe*" (Mt. XXIII, 1–3). The bitter attack that immediately follows these words is only too palpably an addition by the hand of a later enemy of the Jews.

A probable account of earlier years of Jesus.

He had probably spent his earlier years in his native town of Nazareth, in the northern province of Galilee, following his father's trade, that of a carpenter. His earlier education he probably received, in common with other children of his town, in the local Jewish schools. Galilee, located between Samaria and Phoenicia and Syria, was somewhat of a frontier province, whose schools and speech did not enjoy much of a reputation. But what that province lacked in education it amply compensated in intensity of patriotism. It did not possess that fear of Rome which the southern province of Judea possessed, in whose capital, Jerusalem, the Roman legions were stationed. Its mountainous environments made its people natural lovers of freedom, and intense haters of Rome which held them in bondage. It was in Galilee, and under Galilean leaders, that a number of seditions against Rome took their rise.

In course of time, he must have made his way to Jerusalem, as had Hillel, and must have become a pupil of its college. After completing his studies, he must have returned to his native province, and become an itinerant preacher. His magnetic personality and beautiful teaching gathered around him a number of enthusiastic followers, who became the more and more fascinated by him the more they saw and heard of him, and the more they witnessed the cures he effected in those days of nervous excitements, when, by reason of excessive fears and sufferings, many minds became unstrung, believing themselves possessed of evil spirits, which to expel—seeing that they never existed—was not a difficult task for one like Jesus, whose spirituality and kindness awed and soothed the patient. The same was done before; the same is being done to-day.

Enters college at Jerusalem, and becomes itinerant preacher.

Daily suffrance from the tyranny of the Roman must have awakened in some of his enthusiastic followers the belief that their wise and godly and beloved master was their expected Messiah, that he was the divinely appointed to free the land of Israel from the hated heathen-rule. The delusion of the disciples in the end deluded the master. Unacquainted with the power of Rome, and the vigilance of its procurator, accompanied by a band of unarmed, barefooted peasants and fishermen and artisans, they made a triumphal entry into the capital, and proclaimed their master "*King of the Jews*" (Mk. XI, 1–9). That very night, Pontius Pilate, the most cruel of all the procurators, nailed the newly acclaimed king upon the cross, in accordance with the custom of the Romans. And partly in mockery, and partly as a warning to other would-be-kings, he wrote over the head of the crucified martyr the Latin words: JESUS NAZARENUS REX JUDAEORUM (Jesus of Nazareth, King of the Jews) (Mt. XXVII, 27).

Deluded into belief that he is expected Messiah, and its tragic consequence.

Only one cry, a cry of agony, has come down to us from that horrible night, the cry of the suffering, dying, disappointed, martyr: "ELI, ELI, LAMA SABACHTANI!" (My God, my God, why hast Thou forsaken me) (Mt. XXVII, 46).

At times, when looking upon him that was crucified because of his love for his country and people, and when observing the expression of agony upon his face, and thinking, thinking, upon what that crucifixion by the hand of the Roman has meant, and still means, for the Jew, I seem to see those long-silent lips open, and to hear once more that heart-rending cry "ELI, ELI, LAMA SABACHTANI," "My God, my God, why hast Thou forsaken me?" "Why have I who loved my people better than my life, why have I been made the cause of their infinite suffering, the cause of countless crucifixions and martyrdoms of my brethren, in almost every country that either worships me, or worships in my name?"

The question from the cross.

It is for the Christian, and not for the Jew, to answer this question from the cross. But the question is not answered, or, if answered, the reply is not in consonance with facts of history.

Ours, therefore, is the duty to answer how it came about that the beloved teacher and leader and acclaimed "King of the Jews" was made to appear, after his death, the hated and persecuted and crucified by the Jews. To that answer we shall devote the next two discourses of this present series, one to be entitled *Philo and Jesus*, the other: *Paul and Jesus*.

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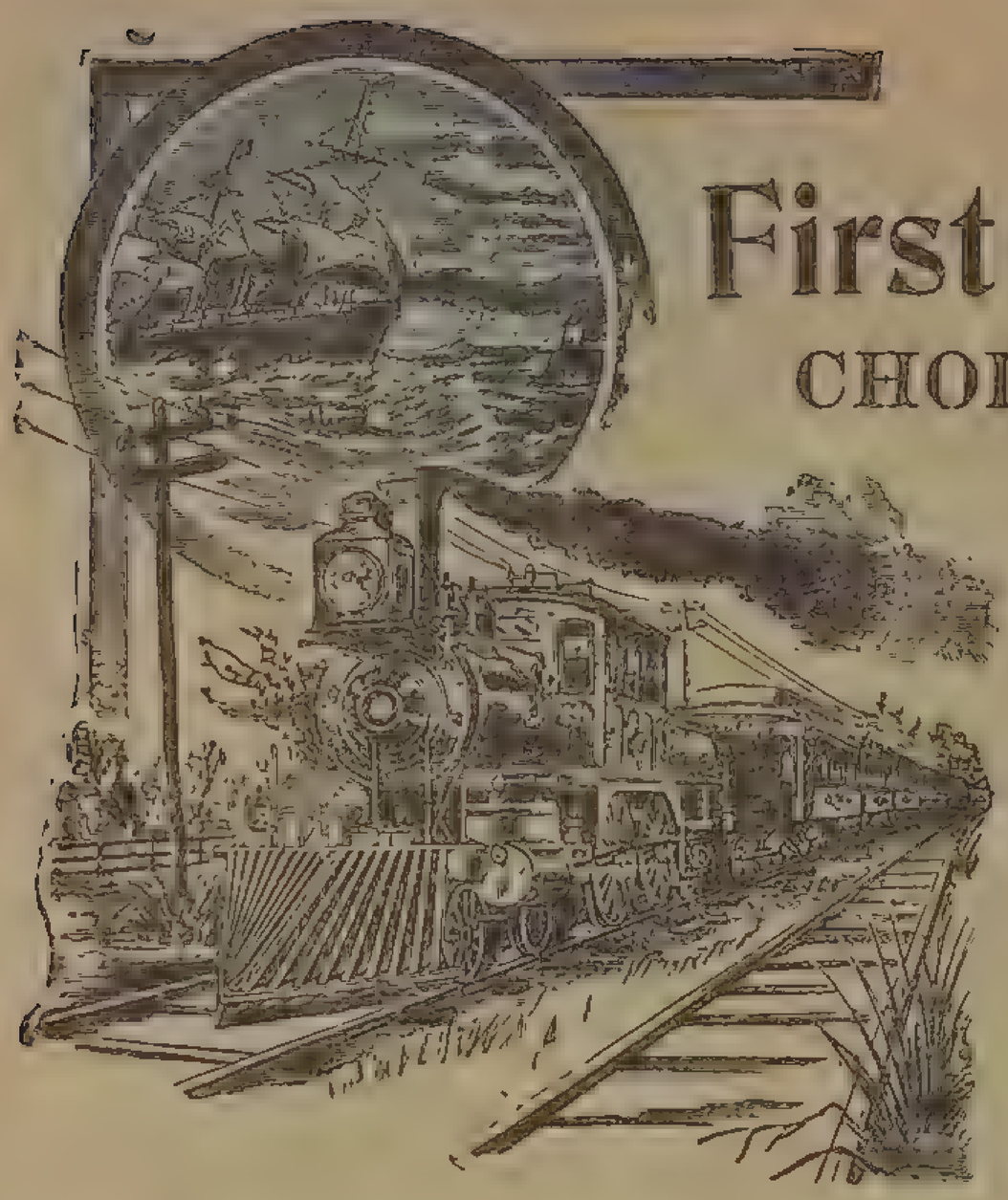
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Philo and Jesus.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 19th, 1908.

In our last discourse, entitled *Hillel and Jesus*, we endeavored to trace a rational story of the life of Jesus, as distinguished from the supernatural one recorded in the New Testament. We endeavored to show that he probably was a student at the college at Jerusalem, a pupil of the great Hillel or his successor Gamaliel, that, after completing his studies, he took up the life of an itinerant preacher in Galilee, and that his beautiful teaching and lovable character attached a number of disciples to him. In time, his followers deluded themselves into the belief that the Nazarene Rabbi was their expected Messiah. Their delusion deluded their master. They made a treasonable entry into Jerusalem, at a time when Judea was tributary to Rome. They publicly proclaimed him "King of the Jews," a proclamation which the Roman procurator, Pontius Pilate, speedily answered by having the acclaimed "king" seized, and, according to Roman custom, nailed upon the cross.

Review of rational story of Jesus.

For a while the disciples were stunned, as well they might have been. Eagerly they had looked forward to a redemption of their land and people from the bondage of the cruel Roman, only to see all their hopes ended upon the cross.

But gradually they recovered themselves. The catastrophe that had happened had perhaps been divinely decreed. They had had in mind one kind of a Messiah, God, however, had purposed another kind. He, whom they mourned as dead, had come not to restore an earthly kingdom but to establish the kingdom of Heaven, and had but temporarily departed to get it in readiness. Before long, he will make a second advent and lead the faithful into Heaven.

Disciples regard death of master preordained.

And so they got themselves ready for the second coming of their master. They lived in communistic settlements, and spent much time in prayer. They dismissed all worldly thoughts from their minds, gave no care to money or property, seeing that these would be of no use to them in the heavenly kingdom which they were about to enter. (Acts II, 44–45; IV 33–37.)

They look for his second advent.

The second advent of Jesus protracted. Some began to lose hope; others, to strengthen their faith, began to turn to Scriptures for verification of their expectation. Those were not the days when households owned printed copies of the Bible. The few copies that existed were in manuscript, and guardedly and sacredly kept in the synagogues, and read and expounded by scholars only. The lay-people in general had but a hearing acquaintance with the Scriptures, and only memory to rely upon for what they had heard. Neither were those the days when people had a knowledge of the true history of the times and of the real meaning of the prophets' dreams and metaphors, contained in Bible passages written many centuries earlier. Bible criticism and comparative studies had not yet been born then. Even now, average lay-people are incompetent to interpret Bible passages in the light of the times when, and conditions under which, they were written; how much more then, when insufficient copies of the Scriptures, insufficient scholarship and critical acumen on the part of the Galilean peasant-folks, made it impossible for the loyal, yet simple-minded followers of Jesus to interpret the Scriptures aright.

Turn to Bible for proof of their master's Messiahship.

The wish being father of the thought, the Bible suddenly teemed with prophecies of Jesus. Wherever they turned they found him announced; whatever he had said and done had been in accordance with what had been predicted he would say and do. What mattered it to them that violence was done to history and geography, to philology and grammar! Those were credulous and not critical times, and the results thus obtained satisfied their preconceived judgments. Moreover, during the social unrest and political tyrannies, and nervous excitements, which preceded the final

They find what they wish to find.

overthrow of Judea, the mind was in no condition for sober judgment. A wave of mysticism had swept over the land. Nothing was too incredible for belief. All sorts of strange conceits had percolated into Palestine from Egypt, Persia, Chaldea, Syria, and had given rise to a wild and weird literature, to apocalypses, Sibylline prophecies, dreams, visions, which had made powerful impressions upon the minds of the people. In addition, the faulty Greek translation of the Bible, which had been made in Alexandria—of which we shall speak later—and the liberties that were taken with its text by Hellenic expounders and commentators, likewise found their way into Palestine, and brought their influence to bear upon people finding in the Bible whatever they went thither to find.

And so we see the gradual rise among these pious but simple-minded Nazarenes of a Messiah conception wholly unlike that which the prophets had dreamed. He is no longer a political emancipator but a spiritual inaugurator of the Kingdom of Heaven. To fulfil prophecies, he is made to have been born in Bethlehem instead of Nazareth; a Davidian ancestry is assigned to him; he is made to perform a number of astounding miracles; verses, meaning wholly different things, are twisted into betokening *a suffering Messiah*, one who takes upon himself the sins of others, makes an atonement of himself, dies vicariously, so that through him others may live the life everlasting.

Galilean Rabbi made a Messiah.

We have in this *the first contribution* towards the transformation of the Galilean Rabbi and patriot into a supernatural being. It is quite harmless as yet, and, in all probability, it would never have played very much of a part, had it not received a powerful impetus from a quarter far beyond the confines of Palestine.

Let us leave this faithful band of Nazarenes to their fond dreams and fancies, and betake ourselves to the city of Alexandria by the sea. It is a wonderful city which we enter. The more than three hundred years that have passed since it came into being more than realized the fond dreams that Alexander, the Great, had cherished, when he founded that city, and determined it to be the capital of his new empire. Located almost at the juncture

From Palestine we proceed to Alexandria.

of three continents, it became the metropolis of the world. There was concentrated the world's commerce. There was the seat of its highest scholarship. Nowhere in the world such a library, such a museum, such laboratories and observatories and schools. There the culture of the orient and occident had met and had ushered in a new civilization.

Its flourishing Jewish colony.

In not one of all the Jewish colonies of that day, and there were many of them, did the Jews flourish as they did at Alexandria. The kindness, which the founder of that city had shown to the Jews when he settled them there, was continued by his successors, the Ptolemies. Engaged for many centuries in agriculture, Alexandria tried them in manufacture and commerce, and found them as skilled in making Egypt an emporium of trade as their husbandry hitherto had made their own country a land overflowing with milk and honey. The land that had been a house of bondage to their fathers had truly become to them a house of freedom. They enjoyed full rights of citizenship, and occupied positions of highest trust in the government. They numbered a million souls in Egypt, and occupied two of the five districts of Alexandria. They had their own Sanhedrin, and, besides a large and costly Temple, they possessed numerous synagogues.

Acquire mastery in Greek culture.

Not only physically but intellectually as well, the Jews flourished under the stimulus of the Greek culture of Alexandria. They became eager students of Grecian literature and philosophy, and, in time, acquired distinguished mastery in both. Greek became their tongue as much by preference as by necessity. But, the greater their love of Greek, the lesser grew their knowledge of Hebrew.

Continue loyal to Jewish faith.

Yet, even though preferring the Greek to their own tongue, they continued loyal to their faith. In fact, they made every effort to present their faith in the best possible light to the Grecian, and to show that there was nothing great and glorious in Greek literature and philosophy and religion that had not been taught long before by Moses and the Prophets.

To do this yet more effectively, and to supply themselves at the same time with an adequate substitute for their waning knowledge of the Bible, owing to their loss of the Hebrew tongue, they were instrumental in having the Bible translated into Greek, which translation is known as the *Septuagint*.

They translate Bible into Greek.

The Rabbis of Palestine possessed no such knowledge of the Greek as might have enabled them to see to it that the translation was correct, both in letter and in spirit. And so the translating was done by Alexandrians, who, having gained much of the Greek spirit and lost much of the Hebrew spirit, blended Hellenism with Hebraism to the disadvantage of both, and turned out a very faulty translation. While one eye of the translators was upon the translation, the other seemed to have been on the Grecian public which was to read it, and possibly to be convinced by it,—as in reality did happen later, only differently than had been anticipated.

Translation blends Hellenism with Hebrew spirit.

Desirous to present Jewish teachings in a most favorable light, they introduce no end of modifications. They undertake to fill in gaps, to correct what they consider exaggerations, inconsistencies, contradictions. They even alter historical and doctrinal parts, if these do not suit their tastes.

Take liberties with original text.

At times, they are guilty of errors which are doubly serious because of absurd Christological teachings that were later derived from them. To give one or two illustrations of the method they pursued; the words "*And the earth was void and formless*" they translate "*and the earth was unseen*" to harmonize with Plato's teaching that all things existed first as "ideas," *unseen*, and out of this was later twisted the meaning that Jesus existed from eternity, *unseen* at first, until he chose to make himself seen. The words in Jeremiah (XI, 19) "*Let us destroy the tree with its fruit*" they translate "*Let us cast the wood into his bread*," which later Fathers of the Church interpreted to mean "*Let us cast the cross into the body of Christ.*" The words in the Psalms (XCII, 12) "*The righteous shall flourish as a palm-tree*," they translate, "*the righteous shall flourish like a* PHOENIX," mistaking the word *phoinix*, a

"palm-tree" to mean a *phoenix*, an Indian bird, and deriving from the popular allegory, meaning sunset and sunrise, proof for a belief in the resurrection and virgin-birth of Christ.

Encouraged by such blunders and liberties on the part of the translators, later hands made yet other alterations to suit yet other Christological purposes, a notable illustration being the addition to Psalm XCVI, 10, where to the words "*Say among the nations: the Lord reigneth*" they added the words "*from the wood,*" and which was interpreted to mean: "*Say to the nations: Christ reigneth from the cross.*" When the Jews objected to such unwarranted liberties with the Old Testament text, the Christologist replied that the Septuagint translation is correct, and that the Jews themselves corrupted their own Hebrew text, so as to expunge references to Christ.

Later hands take yet greater liberties.

Much as the translation was condemned in Palestine, the Alexandrian Jews regarded it equal in holiness to the Hebrew text, and read it at their public services. They devoted themselves to its study and interpretation with great zeal, and none more so than Philo, the Jewish philosopher of Alexandria.

Alexandrians devote themselves to its interpretation

He was a remarkable man, this Philo Judaeus. He was born about 25 B. C. E., and lived till about the middle of the first century. He was of priestly descent, of a distinguished family, and a man of large means. But, above everything else, he was a scholar, and regarded the greatest philosopher of his age. He had a large acquaintance with the philosophical literature of his day, and wielded a classical pen. His heart was as noble as his mind was clever, and he enjoyed the universal esteem of his fellowmen, regardless of creed or nationality. His Judaism was broad; his spirit was tolerant; his regard for the creed of others as reverential as was that for his own. He was as loyal a Greek as he was a Jew. While he did some historical and apologetic writing, Bible-interpretation was his specialty, and to it he devoted himself with remarkable industry. He is said to have written forty-seven volumes, ten of which have survived to this day.

Foremost among these Philo.

His life's ambition was to win, on the one side, his brethren to his philosophical conception of Judaism, and, on the other side, to win the Grecian's admiration for the Jewish Bible, and, through it, esteem for the Jew. To do this effectively, he undertook the well-nigh impossible task of harmonizing Jewish belief with Hellenic culture, of making the teachings of the oriental Jew acceptable to the occidental Greek. If he attained any success at all, it was because there was infinitely more of the Grecian spirit in his writing than of the Jewish, and later events proved that, instead of leading the pagan to Judaism, he had but opened a passage way for the Jew into paganism.

Aims to win Greek's esteem of Jew and his Bible.

He availed himself of the allegorical method, a style then largely in vogue among the Grecians. The old Greek philosophers had undermined the Grecian's faith in the gods and goddesses of Homer and his successors. The people being fond of these mythological stories and unwilling to abandon them, the new philosophers came to their rescue by claiming that these stories never had been intended by the ancient poets to be taken literally, that they were but allegories, descriptions of one thing under the image of another, poetic personifications of forces of nature, that, when they say Kronos swallowed his children, they mean: time swallows the hours; that, when they speak of Apollo pursuing Aurora, they mean: the full-risen sun chases the dawn before it; that, when they tell of Pluto carrying off Proserpine, and keeping her underground for a time, they mean: summer is overpowered by winter and kept down till restored in the spring.

Allegorical method in vogue at that time.

This was the method that Philo employed for his great work. The Bible must by no means be understood literally, said he. Behind the literal sense a spiritual sense is always to be found. For seemingly common things transcendent truths are to be substituted. Like the Greek poets, the Biblical authors, too, had employed the allegorical method, had described one thing under the image of another. Where we read names, he says, we should not think of them as persons, but as personifications of faculties, virtues, attributes, and the like.

Philo applied that method to Bible.

When we read "*God planted a Paradise in Eden*," we are to understand "*God implants virtue in the human race.*" The "*tree of life*" is to be understood as meaning "*goodness.*" The "*four streams*," into which the river of Eden divided, are to be understood as meaning the *four cardinal virtues.* The forming of a rib into a woman means the transposition of the outward senses to the mind. The "five cities" of the Plain are the *five senses.* Moses is but another name for Intelligence, Aaron for Speech, Noah for Righteousness. Abraham stands for virtue acquired by learning, Jacob for virtue acquired through struggle, Lot stands for sensuality, Esau for disobedience, Rachel for innocence.*

Illustrations of allegorical methods.

Reaching the God-conception, he lays down the rule that God must never be understood anthropomorphically, that is, as possessing human powers or faculties. While we know *that* God is, we do not know *what* God is. It is absurd in the extreme to think of God going to and fro, or of speaking with man, or coming in any way in contact with man. Being the Absolutely Perfect and Pure, He could not come in touch with imperfect and impure matter without becoming contaminated. He therefore employs innumerable agencies between Himself and the world, mediators between Himself and man, forces that are emanations from Himself, and entirely spiritual.

Applies that method to God-conception.

The chief of these is the *Logos*, which is the Greek for *Word.* It was by the *Logos*, the *Word*, that God brought the universe into being, by it He created man, by it He communicates with man, by it man approaches the throne of God. This *Logos* it was that appeared to Hagar, that destroyed Sodom, that wrestled with Jacob, that spoke to Moses from the burning bush, that came to Balaam, that led Israel through the wilderness. It is the mediator between God and man. It pleads for him; it intercedes for him. It ministers at the throne of God like unto a chief officer at an earthly court. It is the "helper," the "comforter," the "high priest," the "image of God," the "first-born of God," a "second God."

Evolves by that method the *Logos* idea.

* For other illustrations, see Farrar "History of Interpretation," Lecture III.

All this is very strange teaching. Yet, as an expression in the gradual evolution of the God-conception, it is quite interesting. If strange, it certainly seems harmless, one of those illusory ventures into the realm of abstract theology of which the history of philosophy is full.

A strange method, yet seemingly harmless.

But, we are soon disillusioned as to its harmlessness when we turn to the gospel of St. John, and, as its very prologue, read:

But, out of "Logos" idea *Christ* is formed.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father. . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John I, 1–18).

To such Christological uses were turned, a hundred years later, the fanciful abstractions of Philo. His philosophy had sought to remove theology from the realm of anthropomorphism, yet, about the middle of the second century of the present era, when the gospel of St. John was written, anthropomorphism fairly rioted in Christology. Philo's abstraction had become a personality. A mere figure of speech had become a reality. A mere spiritual term, employed to convey the idea of divine creative force and divine providence, had assumed flesh and bone, had descended upon earth as the Christ, the Mediator, the Intercessor, the only-begotten Son of God. And the Christ-conception thus derived was made to stand for Jesus, the son of Joseph and Mary, the Rabbi and patriot of Nazareth.

Thus were rewarded the labors of Philo Judaeus, the labors of him who had toiled as few had toiled before or since to win the pagans' esteem for Judaism, and possibly also their acceptance of it. Instead of winning the Non-Jew, his writings were made to serve only as a deep-entering wedge into the Jewish body, which it split into two, and sent half into the then forming Christological faith.

Philo's writings made one of the bases of Christology.

Not even in his most fanciful flights could he have dreamed of such a possibility. Though he was a contemporary of Jesus and had visited Jerusalem, his writings nowhere show that he had known or heard of Jesus or his disciples, or that he had even thought of a Messiah. We can conceive of no sorrow greater than that which he would have felt, had any one foretold him to what uses his Bible commentaries would be put after his death. For he had loved Judaism as few have loved it, was of nothing so much convinced as of the spiritual superiority of Moses and the prophets over all other philosophers and teachers, was of nothing so proud as of being a son of the chosen people of God. In behalf of his people, he had made a journey to Rome, even in his old age, to move emperor Caligula to rescind his order that an imperial statue be reared in the Jewish Temple of Alexendria, and that divine honors be shown it.

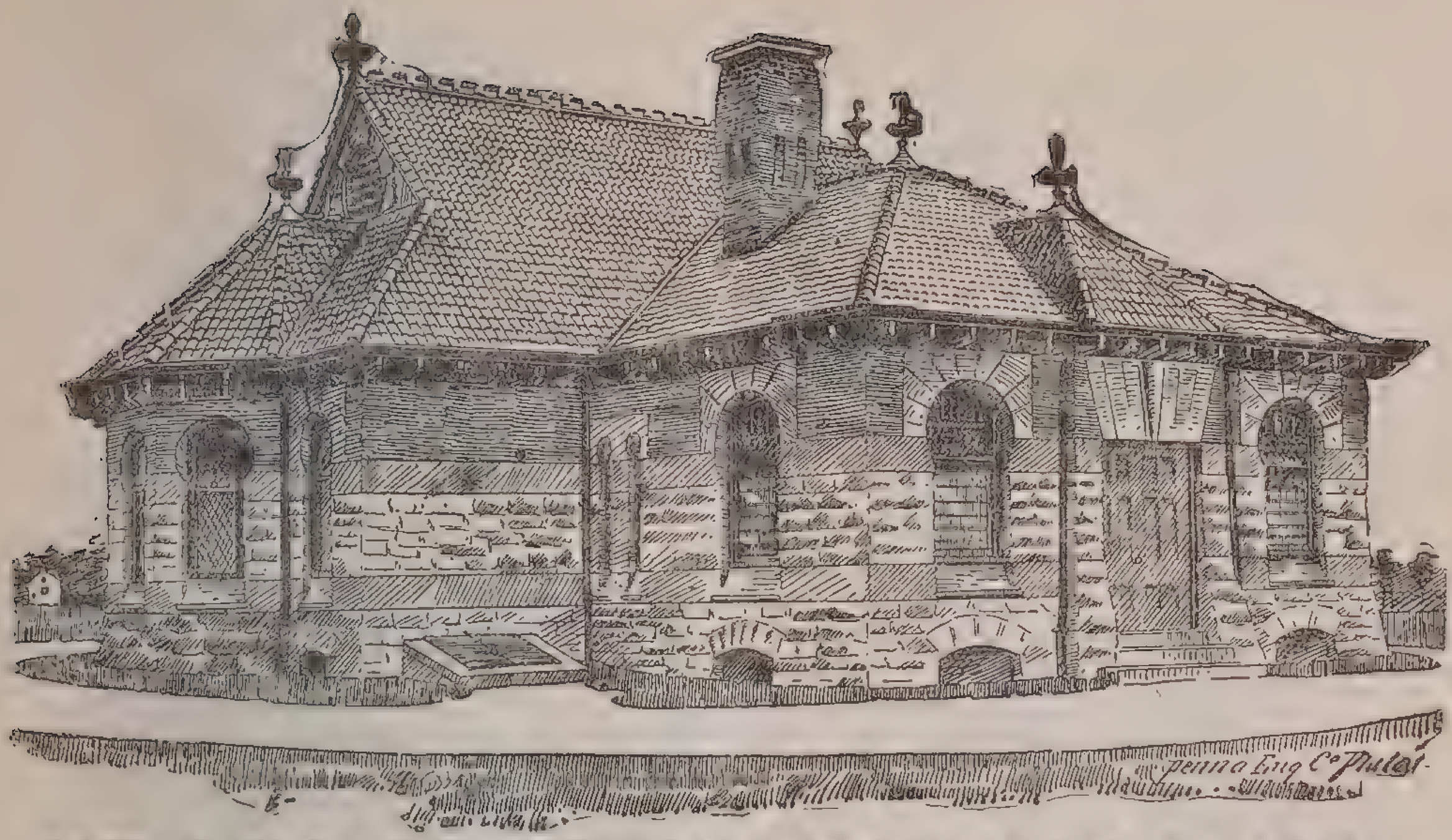
Philo never anything but a Jew.

Alas, he, who had bitterly condemned the worship of images of gods or men, was innocently made to help, after his death, to bring into existence that new faith that decorated its churches with images and worshipped them. Little wonder, that those of his brethren who continued true to the faith turned from his writings, and, up to the sixteenth century, would have nothing to do with them. Little wonder, that the writings of Philo which we now possess came down to us through Christian hands. Little wonder, that, at one time, he was declared to have been a Christian himself.

His writings transmitted by Christians.

And yet, notwithstanding the large use that was made of the *Logos* conception of Philo, and of the Messianic fancies of the disciples of Jesus, in the establishment of Christianity, both their teachings would have availed little, and the new church would never have been established, had it not been for the art and energy of Paul in combining the two, and in presenting them as a new gospel to the Gentiles. Of him and his work we shall speak in our next discourse.

Used by Paul in founding of Christianity.



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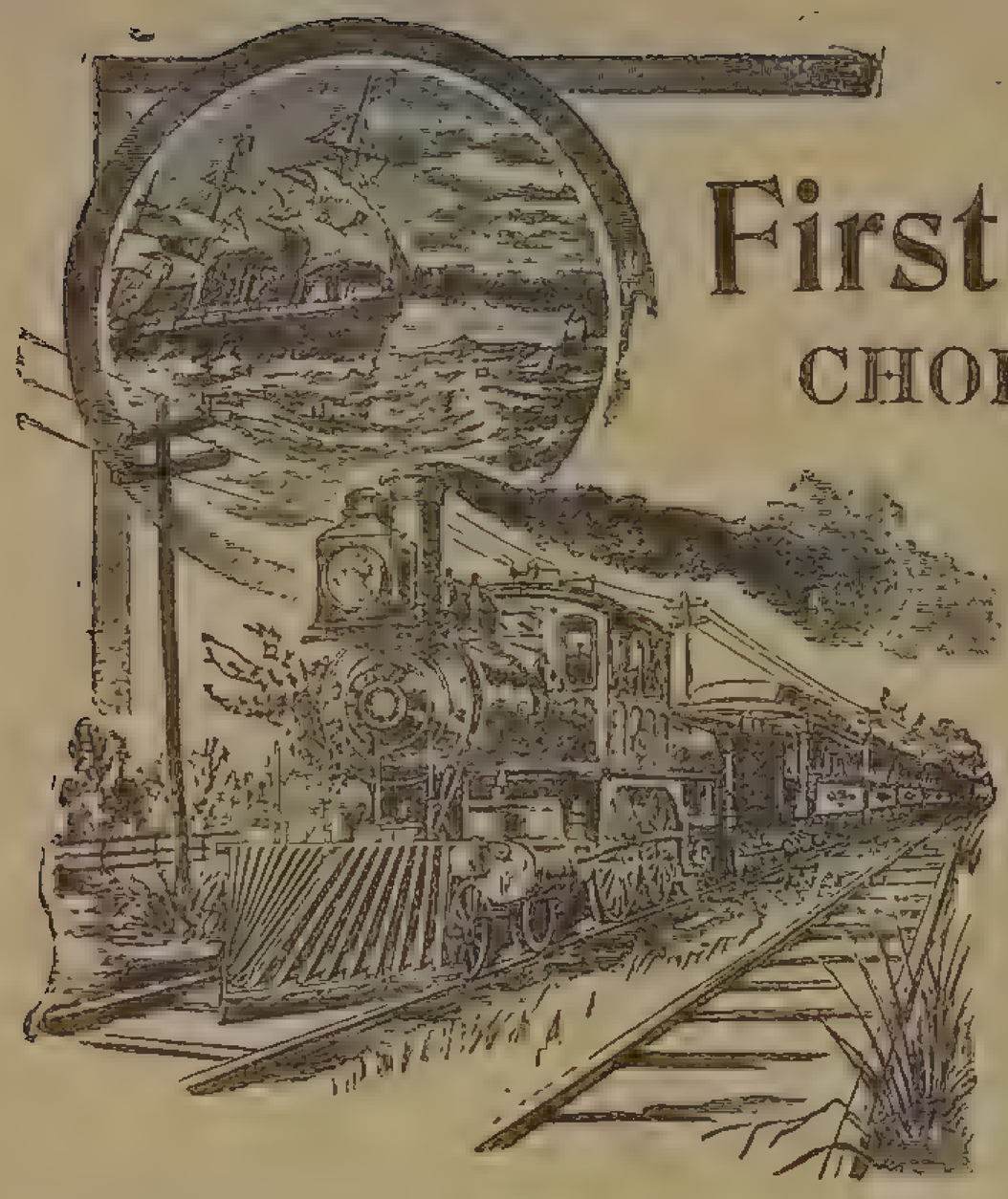
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Paul and Jesus.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 26th, 1908.

In our preceding three discourses, entitled *The Jews and Jesus*, *Hillel and Jesus*, *Philo and Jesus*, we spoke of the attitude of the Jewish people toward Jesus, of their esteem of him as one of the noblest of their Rabbis and martyrs. We next spoke of the unfortunate *Messiah* delusion which led Jesus into the hand of the cruel Roman, of this delusion growing, after the crucifixion, into an article of faith, of the liberties that were taken with the Old Testament in order to give that belief a scriptural warrant. We then spoke of the impetus that was given to this mode of Scripture interpretation, first, by the faulty translation of the Bible into Greek, which thereafter became the standard text among the Jewish colonies in the Greco-Roman empire, and, secondly, by Philo's allegorical method of Bible interpretation, his personifications of philosophical concepts being turned by literalists into personalities, the naturally born Galilean Jesus being turned into a superhuman being, a deity, a heaven-descended Son of God.

Epitome of last three discourses.

To-day we are to speak of Paul, of him who moulded these beliefs into a creed, who spread that creed far and wide, and who thus became the founder of Christianity.

Properly to understand the epochal labors of this apostle, we must first have some comprehension of the settlements of Jews at the time of which we treat. Probably as many Jews lived outside of Palestine, at the time of Jesus, as within. They were to be met with everywhere in Asia, and in parts of Africa, Asia-Minor and Europe, more especially along and near the shores of the

Glimpse of Jewish colonial settlements.

Mediterranean sea. From the very first, the small confines of Palestine, and its limited area of fertile soil, and its increasing population, made frequent emigration necessary. Captivity and exile did yet more in the way of dispersing Israel. As far back as the 8th century before the common era, the Assyrian conquest had scattered ten tribes of Israel; and, in the 6th century, the Babylonian conqueror carried the best part of the remaining two tribes into captivity, from which but comparatively few returned. There was a Jewish settlement in Egypt as far back as the time of Jeremiah. To it were added the colonies founded by Alexander, the Great, and by the Ptolemies, that, at the time of which we speak, had grown to a million souls. The final struggles between Judea and Rome scattered countless numbers of Jews as fugitives, prisoners and slaves, and, in the end, shut out the Jews altogether from Palestine. The Jewish colony at Rome itself, at the time of Jesus, numbered some ten thousand souls, and was almost entirely made up of emancipated prisoners. Many of the Jewish colonies in Italy, Greece, Spain, Gaul, Germany, were of similar origin.

There is yet another matter of which we must have some knowledge, before discussing the founding of the Christian Church, and that is: the considerable spread of Judaism among the pagans of the Greco-Roman empire, before Paul entered upon the scenes. Many of the pagans of that time, were creedless. For them faith in the old Homeric myths had passed away, and no new faith had taken the place of the old. While the Grecian and Roman philosophers satisfied the few, the masses, both of the upper and the lower classes, had nothing to satisfy their hearts' yearning for a sustaining faith. The age being one of wars and tyrannies, of riotous luxuries and corruptions, the need of a restraining and an uplifting religion was all the more painfully felt. The people seized with avidity upon almost any faith that promised light and guidance. The Egyptian, the Phoenician, the Persian, and other religions, readily obtained large numbers of proselytes, and none more so than the Jewish.

Also of Jewish proselytism among Gentiles.

The eagerness with which the Pagans accepted Judaism encouraged not a few of the Jews to enter actively upon Judaizing, a course quite contrary to that pursued by the Jews up to that time. With the Greek Bible in their hand, and with the Greek and Latin tongue at their command, they felt that they were in a position to make themselves understood and appreciated by the Pagans among whom they lived. Josephus tells us

Its remarkable success.

> "Many of the Greeks have been converted to the observance of our laws. . . . For a long time a great amount of zeal has been displayed for our worship; nor is there a single town among Greeks or barbarians or anywhere else, not a single nation, to which the observance of the Sabbath, as it exists among ourselves, has not penetrated."

Philo, too, and a number of Latin writers, such as Tacitus, Cicero, Horace, Juvenal, Seneca, and the Greek historian, Dio Cassius, bear ample testimony to this truth. The large number of converts included some of the foremost men and women of that time, such as the royal house of Adiabene, Flavius Clemens and Fulvia, wife of Senator Saturninus, both cousins of emperor Domitian. These conversions are all the more remarkable when we bear in mind that Judaism possessed none of those accessories of imagery and sensuous rites that made other religious cults attractive. What drew the cultured pagan to Judaism was its teaching of an invisible and incorporeal God, its laws of morality, its Sabbath, its protection of the poor, its teaching of equality between all men before God and before the law.

Judging from the activity of the Judaizers of that age, and from the success they attained, there is good reason to believe that Judaism might have been the dominant faith, had it not been for the calamitous death-struggle between Judea and Rome, which commenced about the time of the death of Jesus and endured for a century, which completely crushed the Jewish nation, which sent vast numbers of the remnant of a once populous land either as victims into the arenas, for combats with gladiators or wild beasts, or as slaves into the mines, and which, henceforth, made the very name of Jew odious to the Roman.

But for war with Rome, Judaism might have been dominant faith.

Yet, in a measure, Judaism did become the dominant faith of the world, and a Jew did accomplish that gigantic feat, and that Jew was Paul.

A stronger personality than Paul, probably has never lived. His name was Saul, and it was converted into Paul, the Greek for *little*, probably because of his littleness in stature. But, if small in size, he was large in zeal, larger yet in daring, and largest in achievement. Even when we eliminate the many legends that cluster about his name in the *Acts of the Apostles* and in subsequent writings, there is enough left to stamp him one of the greatest men of his age.

Sketch of Paul.

According to legend, he makes his entrance upon the world's stage as a persecutor of the Nazarenes, although history teaches that the latter and the other Jews lived peacefully side by side, worshipped the same God in the same Temple, complied with the same ceremonial, buried in the same cemetery,—the only difference between them and the other Jews being that, while the Nazarenes believed that Jesus had been the Messiah, the others continued to hope and pray for a political redeemer. According to legend, a vision was vouchsafed to him, in which Jesus appeared to him and converted him from a persecutor to a follower. Subsequent events make clear why this vision was invented: it served as his authority for taking his place as an apostle among those who had been personal disciples of the Nazarene master.

His first public appearance.

He was born, of Jewish parentage, at Tarsus, a Grecian town, under Roman rule, in Asia Minor, about a dozen years after the birth of Jesus. The schools of his birthplace enjoyed quite a reputation. According to his own statement, he had also attended the school of the illustrious Gamaliel, at Jerusalem. The advantages of Hebrew and Greek and Roman culture stood him in good stead in the work in which he engaged among these three peoples. The style and reasoning displayed in his *Epistles* incline one to the belief that he acquired more of what was faulty in both systems of education than of what constituted their chief merits. His reasoning is generally obscure, and

His birth and schooling and mode of teaching.

frequently illogical. He is seldom the ethical teacher, but he is the theologian always, and often the dogmatist and mystic. He is fond of argument, and has unbounded faith in his mission and doctrines. In censuring the Galatians for forsaking his doctrines for those of a rival apostle, he says that, if any man preach any other gospel than that which he preached, even if an angel from heaven should preach to them otherwise than he had preached, let that one be accursed. (Galatians I, 8–9.)

Whatever the historical nexus was that joined Paul to the Nazarenes, they never made a more illustrious convert. But a little observation on his part sufficed to convince him that, unless a radical departure was made by the Nazarenes from the course they had hitherto pursued, there would be no new church with Jesus for its head. Their master had been dead for some time, and yet, the number of his followers counted but a few hundred. The almost unanimous refusal on the part of the Jews to accept Jesus as their Messiah held out little chance for successful propaganda among that people. If the new party was to grow, its only chance lay among the Gentiles, and if the Gentiles were to accept the new faith a "give and take" policy would have to be pursued, they would have to be permitted to retain many of their pagan beliefs and practices and be dispensed from compliance with certain Jewish ceremonials that were distasteful to them, such as the observance of the Sabbath and other holy days, the dietary laws and the rite connected with the entrance into the Abrahamic covenant. Some of the pagan myths would have to be harmonized with personifications of the new *Logos* teaching of Philo. As to his authority for so radical a departure he asked no question. The end he sought justified in his eyes the means to be employed. If he could get the Gentiles to accept the Jewish Messiah, he could well afford to have them discard the Jewish ceremonial law.

Thinks new faith possible among Gentiles only.

No sooner was this plan conceived by him than he entered upon its execution. Forth he went as the "*Apostle of the Gentiles*," and labored with a zeal that has probably never been equalled in the history of proselytism. In part, he found the way prepared by the Judaizing work that had been going on for some time, and by the

Becomes "Apostle of Gentiles."

gradual blending of Grecian and Jewish religious thought which the *Septuagint* and Philo's interpretation of it had inaugurated, as we were shown in our last discourse.

Nazarenes amazed at his abrogation of Jewish law.

Reports of Paul's labors and methods and succcsses soon reached the original disciples at Jerusalem. They were amazed at these proceedings of an unauthorized apostle. Who and what was he that he should arrogate unto himself the right to add new teachings and to abrogate old ones? Had not they toiled with their Master when he was yet alive? Did not they know their Master's views and wishes better than this stranger who had never seen Jesus? Had not they heard their Master tell them that he had but come to the lost sheep of Israel, and that they should confine their labors to these, and not go among the Gentiles and Samaritans? Had they not heard their Master say that as long as heaven and earth shall endure not a jot or tittle shall pass away from the Law of Moses and the Prophets? Had they not seen the Master himself comply with the Jewish ceremonial law, and here comes a self-appointed apostle, and with a sweep of his hand brushes it out of existence? Did not they know their Master to have been the son of Joseph and Mary, was not their Master's brother one of their number, how dared this new apostle, therefore, promulgate the blasphemous teaching of an only begotten Son of God?

Summon him to Jerusalem.

They summoned Paul to appear before them at Jerusalem, to answer for his unwarranted proceedings. At the same time they sent messengers to such as had been converted by him, with instructions that, unless they complied with the Jewish ceremonial law, they could not be saved. The disciples might have spared themselves the trouble, had they but understood that, what was easy of observance, and even pleasant, for those reared in Judean lands and under the Jewish dispensations, was very difficult and very distasteful to the Gentiles, that Paul, having himself been bred under Grecian and Roman influences, under the spirit of the *Septuagint* and its Grecian interpreters, was in a better position than the Palestinian disciples to judge what could make the new faith attractive to pagans, and what could but repel them from it.

Paul answered the summons. The meeting must have been a stormy one. In his letter to the Galatians, written sixteen years later, he still speaks of that meeting in a tone so severe as to indicate quite clearly how unsparingly the Palestinian apostles must have dealt with him.

Answers the summons.

But they dealt with no weakling. Paul was not the kind of a man to be swerved from a purpose once resolved upon, no matter how bitter the opposition. With him the only alternative was Jewish Ceremonial Law without a New Creed, or a New Creed without the Jewish Ceremonial Law, and boldly and irrevocably he decided for the latter. It was hard to be obliged to break with such disciples as Peter, who had been the faithful companion of the Master, and John, who had been the best beloved of all the disciples, and James, the brother of Jesus, but to him the cause was greater than the man. The breach was decisive. The first schism in the new party had taken place. When he left that tribunal, the small band of Nazarenes was hopelessly split into two parties, one party calling itself the *Jewish Christians*, the other party designating itself the *Gentile Christians*. From now on it meant fight for supremacy, not Jew against Christian.

The first schism in the new sect.

It was a hard road that Paul had to travel, after that stormy meeting at Jerusalem. Wherever he went, the Jewish Christians, the conservators of the ceremonial law and the opponents to an infusion of paganism into Judaism, sent messengers after him to undo his work. The manner in which they did it, and the spirit in which Paul answered, showed little of the gentleness and peacefulness and forgiveness of their Master. Paul complains bitterly of their maligning his name and their stealing from him the hearts of his followers. But he himself is far from sparing them. His denunciations of his opponents are as bitter as theirs, if not more so. If, at the school of Gamaliel, he had learned the precept: "Remove the beam from thine own eye before finding fault with the splinter in another's," he had forgotten to practice it. Opposition made him only the more daring. His opponents found him a combatant worthy of

Bitter strife between Christian and Christian.

their steel. Argument failing to convince Paul of the error of his way, they resorted, if we can trust a report from a rather questionable source, to personal attack. If true, it was an ominous beginning for the founders of the church of the Messiah, a beginning that was destined, before long, to inaugurate centuries of persecution and bloodshed, because of differences of creed.

The majority of the Christians of that day, continued to consider themselves Jewish in everything excepting their belief in the *Messiahship Fulfilled*. Not even the question as to whether they should regard themselves a new Jewish sect entered their minds, how much less their constituting themselves a new religious body. Nothing was further from their thoughts than separating themselves from their brethren, and making common cause with their pagan enemy.

The majority still Nazarenes.

Not so Paul. He was hard at work in creating a new religion, with Gentiles and with Hellenized colonial Jews for its followers. Overzeal and persecution seem to have made him impatient and wholly reckless as to the effect his work would have upon his people. He evolved a new creed, a creed entirely dogmatic: Jesus was the *Christ*, which is the Greek for the Hebrew word *Messiah;* Christ was the only begotten Son of God; the Son of God was crucified as an atonement for the sins of all; Christ crucified rose after death; Faith in the risen Christ brings salvation, and dispenses from every requirement of the ceremonial law.

Paul formulates creed for Gentiles.

Thus was born a new religion, with Christ, practically, for its God, and with Paul for its chief apostle.

A number of factors greatly aided him in preparing the way for his new religion becoming the dominant faith of the world. The first was the active proselytizing in the Greco-Roman empire that had commenced, as we have seen, before the advent of Paul, that was being actively pursued, at that time, in the Jewish colonies, that was acquainting Gentiles with Jewish philosophy and ethics, and that was meeting with remarkable success everywhere.

Factors aiding in establishment of new creed.

Another factor was the faulty Greek rendition of the Bible and the yet more faulty Philonic method of interpretation, of which we heard in our last discourse. This method afforded wide latitude in the expounding of Scriptures, and large freedom in the way of making additions and substitutions and alterations, and disposed large numbers of the Hellenized colonial Jews easily to fall in the way of Paul's teaching and leading, being ignorant of the Hebrew Scriptures and of Rabbinical lore and of Palestinian faithfulness to ceremonial law.

A third factor, and perhaps the most important one, was the political status in Palestine at that time. Rome's grip around the throat of Judea was pressing tighter and tighter. Differences of sect lost all interest. There was but one interest: the preservation of the Nation and the Temple. Soon even that interest narrowed to preservation of life. Later, in the year 70 C. E., the Temple lay in ruins. The people lay crushed. Judea ceased among the nations. And, with the ending of the nation, Essene and Sadducee and Pharisee and Nazarene likewise passed away.

During all the period of stress and storm preceding the final overthrow of the nation, and while the Palestinian Nazarenes had little opportunity for missionary labors, Paul was hard at work in the colonies. While his Judean brethren strove for the preservation of one of the oldest of nations, he labored untiringly for the founding of a new faith. Having the field entirely to himself, he made such use of it that when, about the year 67, he suddenly disappeared from among the living, Christianity had found a strong foothold in Asia and in Europe. In the very strongholds of paganism, in Antioch, in Athens, in Rome, in Cyprus, Ephesus, Corinth, in Phrygia and Macedonia, and in yet other cities and provinces, Christian communities had been established by him.

New creed rooted in Asia and Europe.

It is much to be deplored that a compromise could not have been effected between the Nazarenes and Paul, that the former could not have been persuaded to lay less emphasis on ceremonialism, and the latter to lay less stress on myth and mysticism. A new prophet, Jesus by name, would have been added

Compromise would have prevented paganization of Jesus.

to the galaxy of Jewish prophets. Jewish proselytizing zeal would have spread among the Gentiles a faith free from Grecian and Roman mythology and from Egyptian and Persian mysticism, from doctrines of virgin-birth and vicarious atonement and resurrection and original sin and purgatory, and the like, which have wrought no end of troubles for Christianity, and brought no end of sufferings upon countless thousands of believers in other faiths. Instead of a Christ, a mystic myth; mankind would have had, for inspiration and imitation, the life and deeds of Jesus, the prophet, patriot and martyr.

But, notwithstanding Paul's preeminent part in the founding and planting of the new faith, he was a Jew in spirit, was proud of being one, and continued a Jew in spirit unto the end of his days. Proudly he says: "Hath God cast away His people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Romans XI, 1). "What advantage hath the Jew? Much every way: chiefly because that unto them were committed the oracles of God" (Romans III, 1–2). Again and again he emphasizes that his first concern are the Jews (Romans I, 16; II, 9–10). Indignantly he says of his opponents "Are they Hebrews? so am I. Are they Israelites? so am I." He would have as readily resented an insult to his people as an insult to himself. Not a sound or sign is heard or seen in all his writings of those slanderous charges against the Jews, charges of persecution and crucifixion of Jesus by his own people, of which later New Testament writings are full.

Though founder of new creed, Paul still a Jew.

How and why these charges were made, and how and why they found their way into the New Testament, of these and also of the gradual acquisition of power by the new church, and of its abuse of its power, we shall speak in our next discourse, which is to be the last of this short series on the transmutation of the Judean Jesus into a Pagan Christ. The title of the discourse will be *The Gentiles and Jesus*.

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Spectres of the Past.

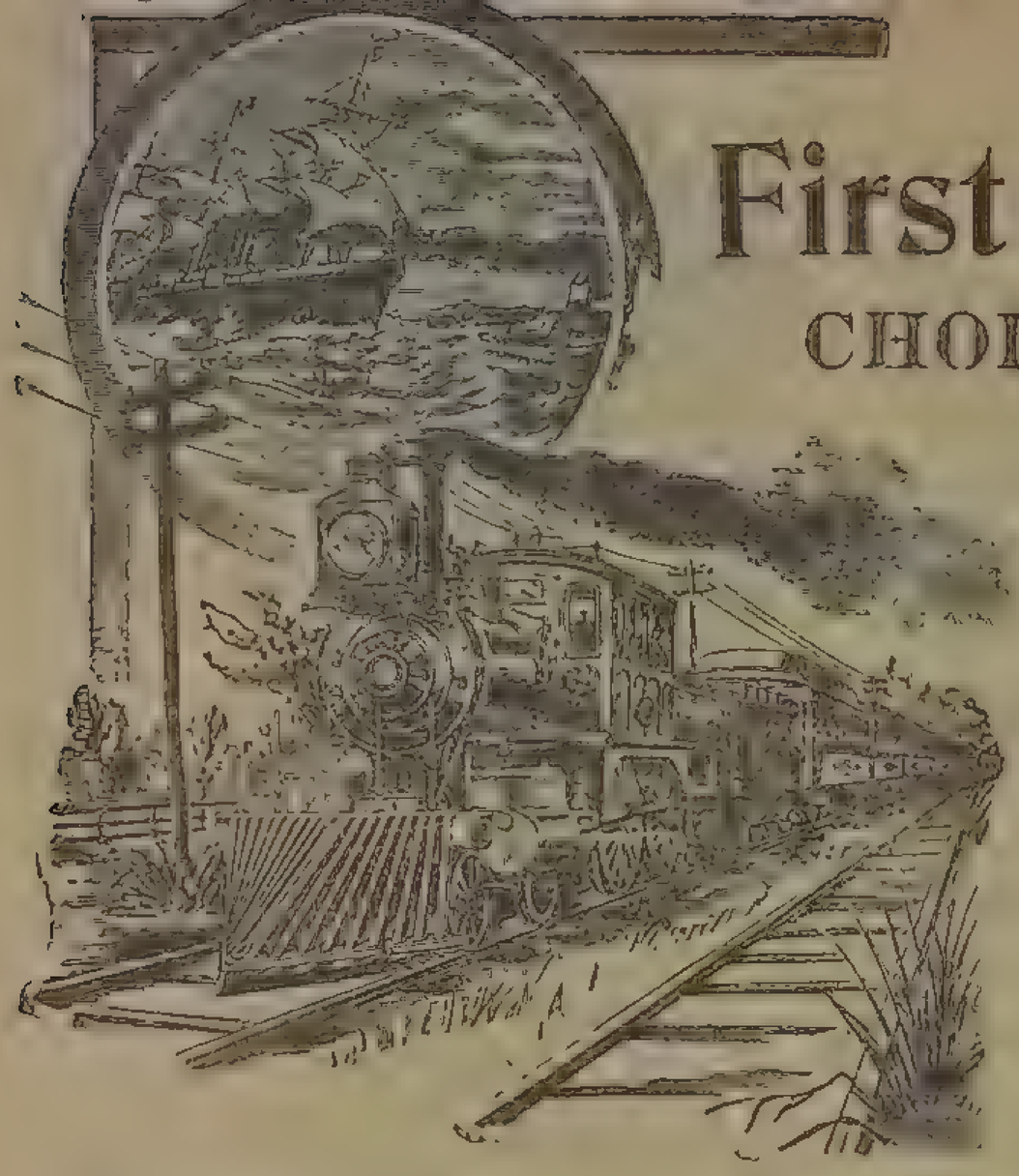
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Spectres of the Past.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, February 2d, 1908.

When we would grasp peace and happiness—

There comes a time in our lives when we weary of the endless chase after worldly phantoms; when we see the vanity of the goals we have set before us; when we long for surcease of toil, rest of body, tranquility of mind. We are not wholly contented, but would, nevertheless, stay our pursuit of riches or honor or station. We would fain grasp and hold that happiness which has been the object of our striving, but which, though searched for untiringly, has successfully evaded and eluded us. We would turn away from the rush and tumult that have characterized our days and nights, and seek to enjoy, in calmness and complacency, what we have earned during many years of ceaseless struggle against "the slings and arrows of outrageous fortune." Indeed, "'tis a consummation devoutly to be wished"; a realization earnestly to be hoped for; an achievement happily to be fulfilled.

The shades of our follies and weaknesses—

But when we pause in our zealous pursuit of the means wherewith to attain happiness, when we release ourselves from life's active tension, and when we are determined to enjoy truly the years that yet remain, without warning, memory unfolds its album before us

and fills us with sore foreboding. Before our amazed view there passes a series of long-forgotten pictures—some pleasant and beautiful and clean; others unpleasant and ugly and sullied. The latter are the shades of our follies and frailties and weaknesses to which we yielded and which we never overcame. In what bold relief they now stand forth! We would shut them out from our sight and mind; but they persist. The faces frown, the heads shake, the fingers point at us, the lips move and voices exclaim, "It shall not be."

And the spectres of our vices and crimes come to trouble us.

Following these now comes another and more horrid set. These we had laid aside on oblivion's shelves to be buried under the dust of time and forgotten. These are the spectres of our baser impulses, our cruel selfishness, our wasted opportunities, our wild oats, our vices, our evil deeds, our crimes, our godlessness, with which none but we, in the deepest recesses of our minds, are acquainted. But, like Hamlet's ghost, they have broken their cerements, they beckon us and admonish us, they dog our footsteps and cling to us, they mar our pleasures and intensify our woes; they haunt us by day and by night until they bring us to our knees and lay us quaking and prostrate before God, wringing from our heart's blood the confession that our search for happiness has failed; that, with all our accumulated fortune or power or station, what we have aimed at, sought after, struggled for, can not be. Our wishes are not to be consummated, our hopes not to be realized, our happy fulfillments not to be achieved.

We are all prone to be led astray by the beautiful illusion that our little wickednesses—our pet frailties and petty sins—do not matter much in the long run. Often

we lead ourselves to look upon them as distinctive, individualistic, unique, singling us out from all others—and we glory in them. We are further deceived by the commonly accepted assertion that public interest in our vices is sustained but for a moment. One-third never reads or hears, we flatter ourselves; the second does not know or care; the last speedily forgets. Therefore we congratulate ourselves upon every successful infringement of law, evasion of ethics, transgression of morals and outraging of virtue. But in the storehouse of our memory these congregate and eventually form a chamber of horrors. In our book of conscience they write a record, flawless and indestructible. And, in the hour when we would least recall them, their spectres appear, full-grown and hideous, to re-enact their tragedies, to afflict our bodies and torture our minds, to rob us of the full attainment of peace and happiness to which we assume ourselves entitled after years of toil and striving.

Memory and Conscience the storehouses of our spectres.

In our years of toil and striving, however, we take no cognizance of the latter day when the spectres we have stored up come to trouble us. Youth and health and ambition banish all thought of physical limitations. The welfare of the body is sacrificed for the possible grubbing of another dollar or adding an hour to the sum of our enjoyments. Sleep is offered up on the altar of pleasure. Every social function—the theatre, the concert, the opera—must be supplemented by senseless feeding. Anon comes the spectre of physical neglect and gluttony and demands a reckoning. When we should be hale and hearty we are nervous wrecks. When we would enjoy our plenty we are condemned to diets and medicines and rest cures.

The spectre of physical neglect and gluttony.

The spectre of non-culture.

It is a God-given blessing that we can turn from our strenuous work-a-day pursuits to the employment of our higher faculties for amusement and pleasure. All of us are endowed with the powers for obtaining that happiness which results from acquaintance with, and appreciation of, books, pictures and music. Yet, what part of our days or nights is spent in cultivating these? What part of the conversation in our homes, or in the homes of our friends, is devoted to the discussion of worthy literature, art or music? But the spectre of non-culture will not be denied. In time it stalks forth and wreaks its vengeance upon the dupes whose younger years held no place for mind-culture. What is there more striking as a life's failure, more useless, more devoid of a knowledge of happiness, than a goodly matron or a retired business or professional man whose culture in music is the sound of dropping chips; whose culture in art is the "art of finessing"; whose culture in literature is the deciphering of card spots!

The spectre of unscrupulousness.

To the sane and reasoning mind of our day the acquiring of wealth, in business or in the professions, is no longer the sign of eternal damnation. The question around which the amassing of fortunes centers is one of means and methods, of honesty and scrupulousness. The judge who weighs the testimony and renders the decision is the spectre of unscrupulousness that bars all the avenues to happiness which might be trod by him who revels in riches gotten through crooked business dealings or unethical professional conduct. Gold cannot buy immunity from its torments. The din of excitement and the hollow laugh of immeasurable joy

cannot drown its accusing voice. The distance across the seas cannot lessen the sting of its chastising rod. It pursues relentlessly to the very door of the grave, aye, and beyond; and at God's judgment seat it obtains expiation and atonement.

The spectre of our "wild oats."

Far more terrible than these, in its mien and aspect, is the spectre of our "wild oats." There are those who grant it to young men, and young women, too, to scatter these, asserting that the consequences will prove beneficial in later years. What stupid counsel is this! What blind observation of the course of life! Can one picture a greater horror than to behold the fruits of our follies appearing, perhaps in the form of physical or mental degeneracy, in our offspring? Can one frame words to express the pain and the woe of living our sins and regrets over again in our children? Truly does the spectre of our "wild oats" wield a rod before which happiness vanishes with magic-like rapidity and wounds with a weapon that lowers white hairs to the grave.

The spectre of godlessness.

Contented with the results of our daily labors, or discontented so that we plunge more eagerly into them on the morrow, we find little leisure for our spiritual needs. Amid the din and noise of the clanging dollars we hear not the call of our divine parts to commune with the Maker. Suddenly, however, a calamity befalls us, so severe that the sympathizing words of relatives and friends cannot bring us consolation. We are passing through the valley of the shadow of death. We are sore afraid; we grope in the darkness; we seek a support, a staff to lean on—but we are met everywhere by the spectre of godlessness, mocking us,

taunting us, breaking our hearts, searing our souls. With Browning "we would give all to be but where we were" before materialism drew us into its vortex and led us to neglect and forget our God.

There can be no peace and happiness—

Thus it is when, wearied with the strife and contention of many years, we would lay down our arms in peace and quaff a cup from the fount of seemingly well-earned happiness, our spectres of the past bestir themselves. They gather and storm the seat of conscience. They batter down the fortifications that decades of callousness have laboriously built up. They raze the innermost defenses, level the very citadel, and, when tears flow unseen and hearts bleed in silence, they levy, with a merciless hand, the tax and tribute long due. Where shall we seek refuge then, where a point of safety, where a hiding place? How shall we buy off Nemesis then, or make peace with Compensation, or appease the wrath of Retribution?

When there are spectres of the past.

What would we not do and sacrifice *then* to live down and blot out our spectres of the past! Nay, rather, what should we not do and sacrifice *now* that in the hour when peace and happiness *might* be ours there be no spectres of the past!

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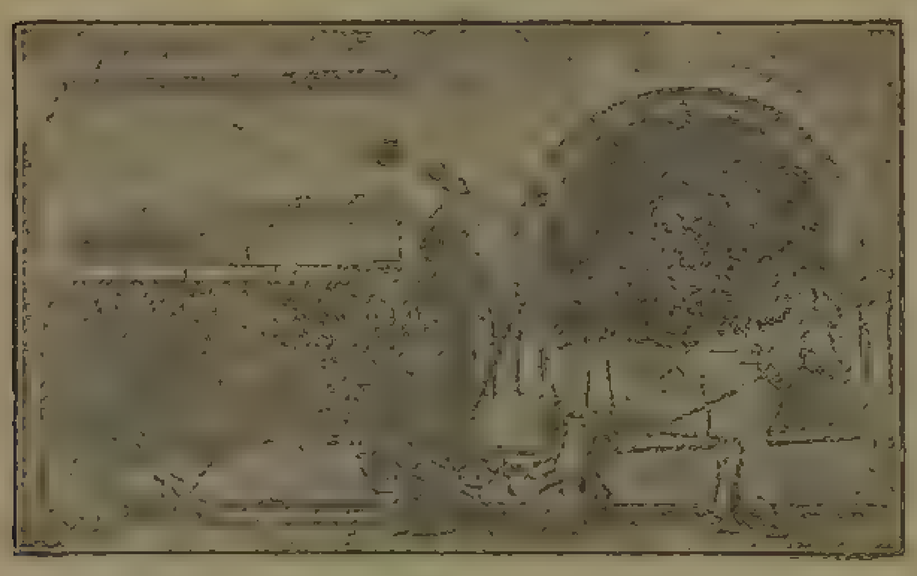
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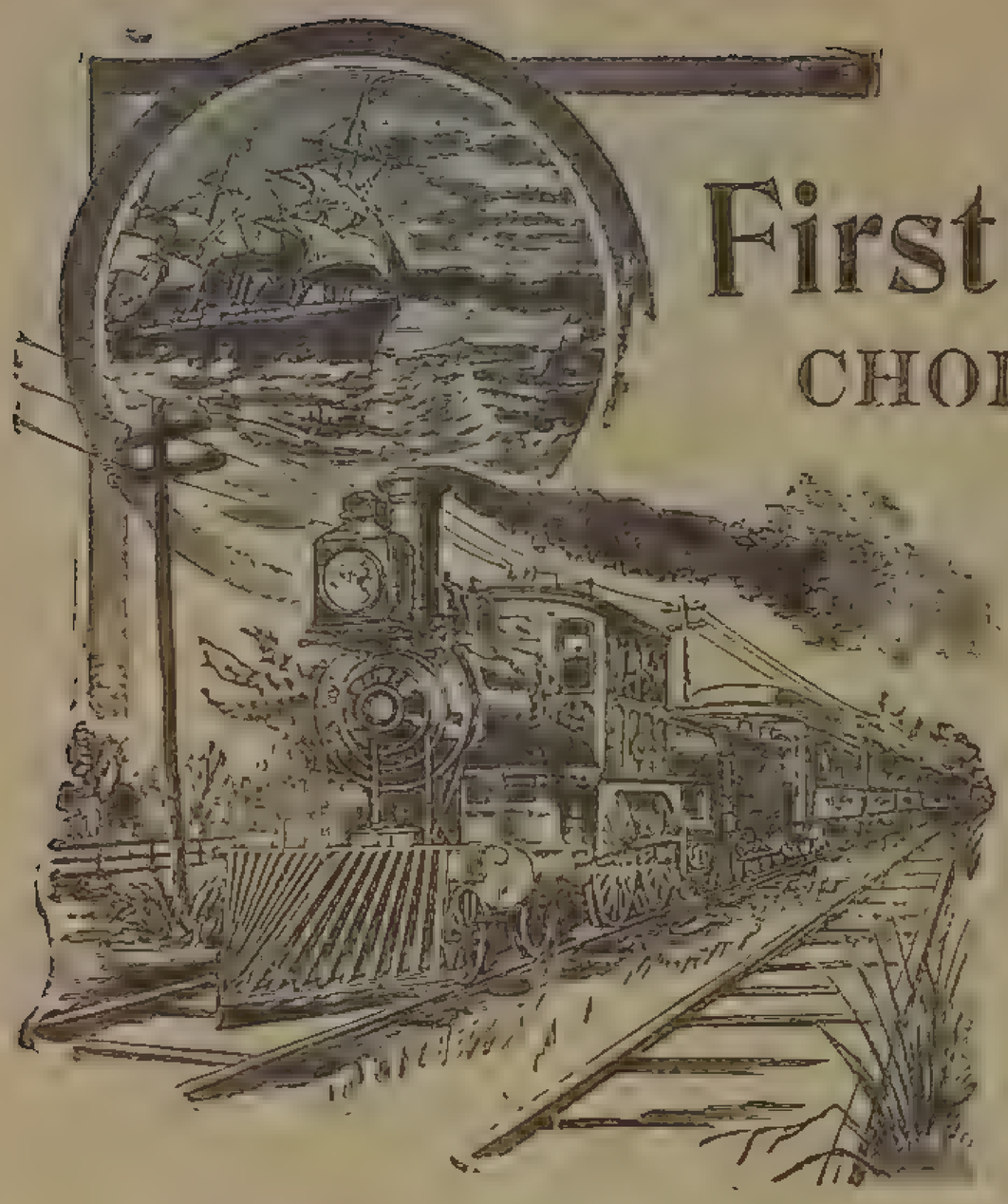
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The Gentiles and Jesus.

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The Gentiles and Jesus.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 9th, 1908.

Our last discourse, entitled "*Paul and Jesus*," the fourth in our series "*From Jesus, the Man, to Christ, the Deity*," told of the rise of Paul as a follower of the Galilean Rabbi, of his resolve to spread the Nazarene's teaching among the Gentiles, of his recognition that, to meet with success, he would have to dispense the Gentiles, on the one side, from a compliance with the Jewish ceremonial law, which was distasteful to them, and, on the other side, harmonize with the new teaching some of the beliefs that were dear to the pagans. We were told also of the bitter opposition which this radical innovation aroused among the Palestinian, personal disciples of Jesus, and of the splitting of the small band of *Nazarenes* into a *Jewish Christian* party and a *Gentile Christian* party. We saw the missionary zeal of the latter meet with remarkable success, while the former we saw well-nigh overwhelmed during Judea's death struggle with Rome.

Review of rise of *Gentile Christians*.

But, before long, it became manifest that, while Titus had conquered Judea, he had not annihilated the Jews, and, while he had driven the *Jewish Christians* from Jerusalem, he had not crushed them nor obliterated the memory of their crucified Master. They had found a new centre at Batanea, on the other side of the Jordan, and had acquired a new name, *the Ebionites*. The Hebrew meaning of the word is "*the Poor*." There has been much dispute as to the origin of that name. Some think that, originally, it was a term of approbrium, flung at them by the *Gentile Christians*, and intended to reflect on their lack of such Hellenic culture as their opponents possessed. Others

Reappearance of *Jewish Christians*, under name of *Ebionites*.

believe that the term arose from their extreme poverty, which was forced upon them by the exigencies that followed the long and destructive war with Rome. In time, these *Ebionites* made a virtue of their reproach or their necessity. They were proud of their poverty, whether mental or physical, for in the *Sermon on the Mount* their Master had said (or perhaps they said it for him), according to Matthew: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (V, 3); according to Luke: "Blessed be ye poor, for yours is the kingdom of heaven. Blessed are ye that hunger." (VI, 20–1.)

Their belief like those of Nazarenes.

Like unto their predecessors, the *Nazarenes*, they continued loyal Jews, differing from their brethren only in the belief that Jesus had fulfilled the expected Messiahship. Beyond that belief, they attributed to their Master no superhuman distinction. He had been but a man among men, a prophet among prophets, had been born of Joseph and Mary, as had been other members of his family, descendants of whom still lived among them. For them the Mosaic law was still in force, which they scrupulously obeyed. They observed the weekly Sabbath and the Holy Days. From a national capital, Jerusalem had become to them a spiritual center. To it they turned when they prayed. Its restoration to its former glory continued to be their most fervent aspiration. For their rehearsal of the story of the life and deeds of Jesus, they made use of a gospel of their own, whose very opening words: "*There was a man, named Jesus, about thirty years old, who hath chosen us out,*" contradicted the teaching of their opponents of Christ's miraculous birth and divine nature, they knowing only too well that the Hellenists had either ignorantly, or intentionally translated the word of Isaiah (VII, 14) meaning "*young woman,*" into "*virgin.*"

A fact, far-reaching in its significance, is well to be borne in mind at this juncture. Both, the *Nazarenes* and the *Ebionites* (the ones representing the personal disciples of Jesus, and counting among themselves members of his family,—the others being of the second generation, children or converts of those who had walked and talked with him, and counting among themselves

They know nothing of a Jewish persecution of Jesus.

descendants of his family) both speak of Jesus as one who was human born, one who lived and died as a Jew in profession and practice. Neither of these, who were closest to their Master, had the slightest knowledge of that horrible charge, that was trumped up by later pagan propagandists, that the Jews persecuted Jesus and rested not until they had nailed him to the cross.

Like unto the *Nazarenes*, their predecessors, the *Ebionites* were opposed to the latitudinarian policy of Paul. To them is ascribed the authorship of a book, which made its appearance at that time, under the name of *Simon Magus*. It purports to give a series of disputes between the apostle Peter, the head of the *Jewish Christians*, and Paul, the founder of the *Gentile Christians*. The *Simon Magus* of the book is Paul, and against him are directed its various charges of corrupting old teachings and introducing new doctrines. Simon insists that the Bible itself teaches that God represents a plural personality in such verses "Let *us* make man in *our* image," "Behold he is become as one of *us*," to which Peter replies: Whatever one wants to find in Scriptures he readily finds. Simon is accompanied in his wanderings by a beautiful but frail woman, Helena by name, a personification of Hellenic philosophy, which he is charged with spreading among the Gentiles, under the guise of Christianity, and by means of which he is falsifying the primitive teachings of Jesus. Peter spurns Simon's claim to apostleship on the authority of a vision. He thinks it very strange that his many years of personal intercourse with Jesus should not have taught him what a single vision of a single hour had taught Simon as to the nature and essence of the character and teaching of the Master. And he concludes that there is no better evidence for the fictitious nature of Paul's vision than that his teachings are contrary to what Jesus had taught.

They write a book against Pauline doctrine.

We spoke of the *Ebionites* having had a gospel of their own. This is the earliest mention of a gospel. Its date was probably the beginning of the second century. Judging from the fragments of it that have survived, it probably contained a sketch of the life

In possession of earliest gospel.

of Jesus and a collection of his "sayings," which, like the collections of "sayings" of other Rabbis of that day, had been cherished and transmitted by the disciples.

From that time forth, gospels sprang up everywhere—there is a record of some fifty of them—differing considerably from each other in the accounts they give of the life and teaching of the Nazarene, and, at times, contradicting each other in very essential points. The one-time simple story of the Galilean teacher and patriot and martyr had been transmitted from mouth to mouth, and from country to country, and, when finally committed to writing, revealed the different minds and countries through which it had passed, and the different purposes it had subserved.

Different gospels appear among *Gentile Christians.*

The different contents of these various gospels were becoming so confusing and contradictory, that Bishop Papias, who lived about the middle of the second century, declared that no reliance at all is to be placed on the written gospels, that the only way of learning the truth about Jesus is to accost such men who had known old men, who, in their youth, had had personal relationship with the Master.

Little authority attached to them.

What he sought especially were the "Sayings" of Jesus, to be used for the religious and ethical guidance of the new church. Of these he made a collection, which collection became one of the many nuclei of what is known as the *Sermon on the Mount*. Of this sermon some gospels, like those according to Mark and John, know nothing; some, like Luke, only know a few "sayings;" whereas Matthew's collection comprises several chapters, many of his "sayings" being borrowed from other and older Rabbis, and many of them being additions by later propagandic hands. The gospel story of Jesus as now told in the New Testament was unknown until the last quarter of the second century—one and three-fourth centuries after the birth of Jesus. Even in modern times, notwithstanding the advantages of the printing press and the larger critical sense and greater historic conscience, allowance must be made for data reaching one or two centuries back. What is not said of Washington and Jefferson that is not true? and they lived

but a century and half ago? What is not fastened upon Lincoln that is not true? and he lived but half a century ago. How much less reliance is to be placed on data of 1700 years ago, that was transmitted for nearly two centuries from mouth to mouth, from country to country, in a credulous age, and when the data transmitted was of a religious, controversial and missionary nature?

For a glimpse of how the gospel story grew, by processes of eliminations and accretions, into the present-day New Testament form, we must wend our way from Palestine to the Hellenic provinces and to Rome, and follow the labors of those who continued the mission of Paul.

Glimpse of growth of gospel.

Paul had met with remarkable success in his dissemination of the new creed. But, for a century or more, it was a question whether the new creed would take permanent root and become a new church, and, for fully two centuries, it continued an open question whether, if the new creed resulted into a new church, it would regard Jesus a human being, or worship him as a deity.

And, at one time, it looked quite doubtful whether this new creed would survive at all. That was during the period of its terrible persecution by the Romans. The zeal with which the missionaries prosecuted their work, and the success with which they met, alarmed the Romans, among them some of the otherwise noblest of their emperors. The new converts not only renounced the religion of the State, but also refused obedience to some of the Roman laws and institutions. Fearing that, if unchecked, the new movement might undermine the empire, Rome determined to stamp it out. Although eminent historians have assured us that the accounts of the persecutions of that age, that have come down to us from Christian sources, have been much exaggerated, still there is enough of truth in them to convince us that the establishment of Christianity in the Roman empire cost the lives of hundreds of Christian martyrs. It was a costly price, but just the kind of price that made the new creed all the more precious in the eyes of the followers, and all the more worthy of being propagated. The greater the mar-

For a time future of Christianity doubtful.

tyrdoms the keener became the zeal to spread the new church; and the greater the zeal the larger was the success. And the greater the success the greater were the liberties the missionaries took with the simple story of the Nazarene, so as to overcome every barrier in the way of making the new creed not only the creed of the empire but also of the world.

Paul was dead, but his spirit survived, and his method, daring as it was, was improved upon by his successors. Being Romans, they shared Rome's ambition for universal rulership. The Roman empire of that day comprised well-nigh the whole known civilized world. It embraced many peoples of many tongues, faiths, characteristics and degrees of culture, and to these the new creed had to be spread in accordance with their different predilections. Paul's confession (I Corith. IX, 19–23) that, for the sake of spreading the gospel, he was ever ready to harmonize his views with all men's views, that he became "all things to all men," a liberal Jew with liberal Jews, a conservative with conservatives, became his successors' plan of action. And with it they went forth to present the new creed in whatever form or guise acceptable; to the Hellenist in the gnostic form, taking cognizance of the Philonic philosophy; to the Egyptian, in the trinitarian form, reconciling the triad of Osiris, Isis and Horus with the doctrine of Father, Son and Holy Ghost; to the Persian, in the dualistic form, accepting his angelology, demonology and Satan; to the Judean in the Judean form, fulfilling supposed Messianic prophecies; to the pagan in the pagan form, transferring parts of mythology into the gospels; to the ascetic in the ascetic form, to the mystic in the mystic form, to yet others in yet other forms.

Martyrdom heightens missionary zeal.

The story of Jesus was turned and twisted to satisfy the theological requirements of the people to whom it was brought. Differences of opinion arising, the story was molded according to the different opinions held.

Propaganda calls forth differing gospels.

Bishop Irenaeus (185 C. E.) complained of theologians who "with great craftiness adapt parts of Scriptures to their theories". . . "adapt the oracles of God to their baseless fictions, by violently drawing away from their proper connections words, expressions and parables wherever found,"

and in the end he himself did the very thing he complained of in others.

There was no historic conscience at that time. The literature of the missionaries was what the Germans call "*Tendenz-Literatur*," literature with a special end in view. They saw nothing incongruous in the method they adopted. If it was fraud, it was pious fraud. The end sought justified, in their eyes, the means employed. Serapion (190 C. E.) claimed that the Gospel of Peter had been written in the interest of one kind of theology. Tertullian (200 C. E.) tells of another gospel written in the interest of another kind of theology. The *Gospel According to the Egyptians* was written in the interest of the asceticism that was prevalent in the Egyptian churches. The *Gospel According to Mark* was written in the interest of Peter; that according to Luke, in the interest of Paul; that according to John, in the interest of the Gnostics. With reference to Jesus, the point of view of Mark is that he was human-born; that of Matthew is that he was the Savior of the Jews; that of Luke is that he was the Savior of both Jews and Gentiles; that of John is that he was the heaven-descended, only-begotten Son of God. Little wonder, that as early as St. Augustine (400 C. E.) there were eighty-eight different Christian sects. Little wonder that the great critic and historian Ewald recognizes as many as twelve different hands in the composition of the gospels of the New Testament. Little wonder that we find in the gospels any number of myths, miracles and fictions found among the earlier religious beliefs of the people in whose midst the missionaries labored.

No historic conscience.

One gospel gives Jesus a natural birth, another, a divine birth; one makes him a son of Joseph; another, a Son of God. According to one gospel he came for Israel only, and to bring peace, and to preserve the old dispensation; according to another, he came for the Gentiles, and to bring the sword, and to divide households, and to do away with the old law. He is given a virgin-birth as was given, centuries earlier, to Crishna, Buddha, Confucius, and others. A special star manifests itself at the advent of Jesus, even as it did at the birth of Buddha. Yet more sweetly sang and spoke the angels of heaven at the birth of Buddha

Gospels written to suit all wants.

than at the birth of Jesus; and yet more severely did Satan tempt the former than he tempted the latter. The story of wise men coming from afar to worship the new-born Savior was sculptured on the walls of an Egyptian temple, 1500 years before the birth of Jesus, and was likewise told of Crishna. Herod's seeking to destroy the Christ-child is anticipated in the life of Crishna. The miracles performed by Jesus are those performed by earlier pagan gods, demigods and any number of saviors. The story of the resurrection and ascension of Jesus during the vernal equinox is that told of the Syrian sun god Tammug, of the Egyptian sun god Osiris, of the Grecian god Adonis, of the Hindu savior Crishna.

Interesting as are these adaptations of old beliefs to the new gospel, they are harmless compared with the methods pursued by the missionaries to silence Jewish opposition, or to bring such opposition into contempt. With all his radical innovations, Paul was of Jewish birth, his education was largely Jewish, he was proud of his people and of their divine mission. He meant but to advance the cause of Judaism, by giving it the form that might make it universal, even if at the expense of borrowing much from those he intended to benefit. His thorough knowledge of his people naturally put restraints on his propagandic methods as far as they applied to the Jews. There is, therefore, not a word to be found in his writings of Jews having persecuted and crucified Jesus. What better authority than he that that charge was a base invention, seeing that he lived the first twenty years of his life contemporaneously with Jesus, and part of that time at Jerusalem, and that, as founder of Christianity, he was naturally in the best position to know how and at whose hands Jesus met his death!

Paul was considerate to Jews.

But his knowledge of Jews and Judaism was not that of his successors. Far removed from Palestine, without knowledge of Hebrew, of Rabbinical laws and institutions, even of Palestinian geography, they tell of Jews having said and done things that contradict every known law of Israel. They elaborate a trial-proceeding such as might have taken place before a magistrate at Rome, but never before a Judean Sanhedrin. They speak of two

His successors bitter against Jews

High Priests, when there was never more than one at a time. They have a trial on the night of the Passover, when no court session could be held. They try a case, involving capital punishment, at night, which is contrary to Jewish law. They have Jesus accused and condemned to death for holding different religious opinions, when Essene, Sadducee and Pharisee held radically different religious opinions with impunity.*

They expunge main parts of the story of Jesus.

But, there was a reason for all these inventions. And there was a reason for the thirty years long silence that stretches between the year of the birth of Jesus, and the year of his death. Those thirty years told of his Jewish life and aspirations. They told of his discipleship under Pharisean masters. They told of his ambition and attempt to emancipate Judea from the hand of the cruel Roman. And that record had to be expunged, even at the expense of leaving in the life-story of Jesus a gap that is as astounding as it is unfortunate.

Being Romans they share Rome's hatred of Jews.

The successors of Paul were Romans more yet than missionaries, and as such inherited Rome's hatred of the Jew. The various armed uprisings of Judea against Rome, and the unyielding opposition of the Jews and of the *Jewish Christians* to the liberties the *Gentile Christians* had taken with the Galilean prophet and patriot, and with the Hebrew Scriptures, greatly intensified that hatred.

Sever all bonds with Judaism.

Conditions arose which in the eyes of the missionaries made hatred of the Jews even a necessity. Some of the persecutions they had suffered at the hands of the Romans had been due to their having been classed with the Jews. Emperor Hadrian's vengeful interdiction of the practice of Judaism in the whole of Judea, on the pain of death (135 C. E.), and his persecution of Jews in the Roman provinces, made it politic on the part of the *Gentile Christians* to sever every bond between themselves and the Jews, and to make public manifestation that their faith had nothing in common with that of the Jews. They were followers of Christ, and Christ no longer was a Judean but a Deity, coequal and coeternal with God, same in essence and

* See author's "*A Rabbi's Impressions of the Oberammergau Passion Play.*"

substance, one of the three divine manifestations, as expressed in the trinitarian doctrine, God was the *Father*, the Father's word was the *Son*, the Son's spirit was the *Holy Ghost*. They substituted Sunday for the Saturday-Sabbath, and Resurrection-Day for the Passover.

The bridge from Judaism to Christianity, which Philo had unconsciously constructed by his allegorical method of interpretation, and across which Paul had passed, the Gentile converts destroyed, and thus introduced between the old and the new a chasm, which grew the wider and deeper as the centuries advanced.

And to make the severance yet more complete, they reconstructed the gospel story in a manner so cruel to the Jews, that the like of it has probably never been equalled before or since. That reconstructed story tells that the Jews were a very wicked people. Because they were very wicked, God sent to them His only-begotten Son to save them from everlasting punishment. Because this heaven-descended Son of God sought to reform them, they—so runs the reconstructed story, of which the early disciples know nothing—hated him, even as they hated the Romans, of whom the Savior had been very fond, having preferably consorted with the Roman tax-gatherers, and having publicly taught: "Render unto Caesar the things which are Caesar's." Not the Sadducees, who were friendly to the Romans, (and who alone could have persecuted Jesus and his followers, if a persecution there was, fearing lest the Messiah-agitation might arouse the Roman, and disturb their peaceful and profitable relationship with him) not the Sadducees, but the Pharisees, the party that was bitterly opposed to Rome's rule over Judea, these—whom in revenge they designated as the most corrupt, most fanatical, most hypocritical of all the Jews—made the Savior the special object of their hatred, and rested not until they had brought him to trial, before a corrupt court, and until, with the aid of suborned witnesses, they compelled the Roman procurator, the kind-hearted Pontius Pilate, much against his will, to nail the Savior to the cross.

Make gospel anti-Jewish.

It was an infamous stroke of policy, one quite characteristic of the heartlessness of the Roman, a stroke of policy that

has shed more innocent blood, that has outraged more people, that has agonized more hearts, than probably have all the policies combined that have ever been resorted to to further political or ecclesiastical ambition. We know of only the Dreifus case to which we can, in a remote degree, liken this monstrous falsification. The Dreifus case, however, dealt with but one man who, by reason of forgeries and falsifications, was made to suffer innocently, for some five years. But here was a falsification that concerned a whole people, whose consequent sufferings have endured seventeen hundred years long, and the end is not yet in sight. Here was a falsification that was trumped up against the Jewish people, at a time when they were well-nigh crushed, that was rooted wherever the new creed was spread, and that, for many long and painful centuries, made it a crime, punishable in the torture-chamber or at the stake, for a Jew even to attempt to clear himself of the cruel charge.

An infamous stroke of policy.

False as the charge was, it failed not of its end. Notwithstanding the Roman records themselves have stamped Pontius Pilate as one of the most cruel of procurators, notwithstanding that Tacitus, the distinguished Roman historians, transcribing from the records, tells of Jews having been crucified by Pontius Pilate, the falsification cleared the Romans of the charge of deicides. Larger and larger grew the following of the new creed. Greater and greater grew the ambition of its propagandists. At last it won a Roman emperor (312 C. E.) and, in winning him, it won the Roman empire, and became, as had been the religion which it supplanted, a State Church.

Clear Romans and condemn Jews.

Its becoming a State Church was, next to the falsification of the gospel, its most fatal error. It acquired power. Power brought intolerance and corruption. The contradictory nature of the gospel, and the variously-derived characterizations of Christ, naturally became a source of legitimate theological differences. These the State Church suppressed amidst horrible persecutions and massacres. Independent thought was prohibited, and the Inquisition, with all its horrors, was introduced to enforce the prohibition. Scientific research was

Christianity conquers Rome and becomes a State Church.

interdicted on the pain of death. Even reading and studying the Scriptures were prohibited to lay-people, at the risk of the curse of the church. A deep, dark night settled over Christianity, enduring a thousand years, and lifting only with the dawn of the Reformation. As for the Jews, the cruelties and outrages, the expulsion and massacres, which the Church of Christ visited upon them constitute the darkest chapter in the history of religion. To them especially the church, founded on love and peace and justice, became a church of hatred and inhumanity.

Return from pagan Christ to Judean Jesus.

With the advent of the Reformation began the slow return from the pagan Christ to the Judean Jesus, the gradual stripping away of the many foreign-borrowed accretions under which the Nazarene prophet and patriot had well-nigh been buried. Larger and larger is growing the tendency of the Christian church to turn from oriental mysticism and pagan mythology to the ethical teachings of the Galilean. There is more and more of a recognition that the strength of Christianity is the morality of Judaism, and its weakness the mythology of heathenism. After eighteen hundred years of cruel separation, Christian and Jew are drawing closer to each other. Within the Unitarian and Reformed Jewish Churches the advanced guard of both factions have already met. The few are prophetic of the many that are to follow. From out the chaos of Christology, the Nazarene Master will rise in all the glory of his pristine simplicity and purity. In the inspiring life and ennobling teaching of the Judean Jesus, Christian and Jew will reunite. There will be an expunging from the New Testament of foreign material and falsified history, of pagan mythology, Persian demonology, Egyptian mysticism, that were introduced for propagandic purposes. That which will be left will be Judaism, pure and simple, the Judaism that was taught by a Jewish prophet and patriot and martyr, the Rabbi of Nazareth.

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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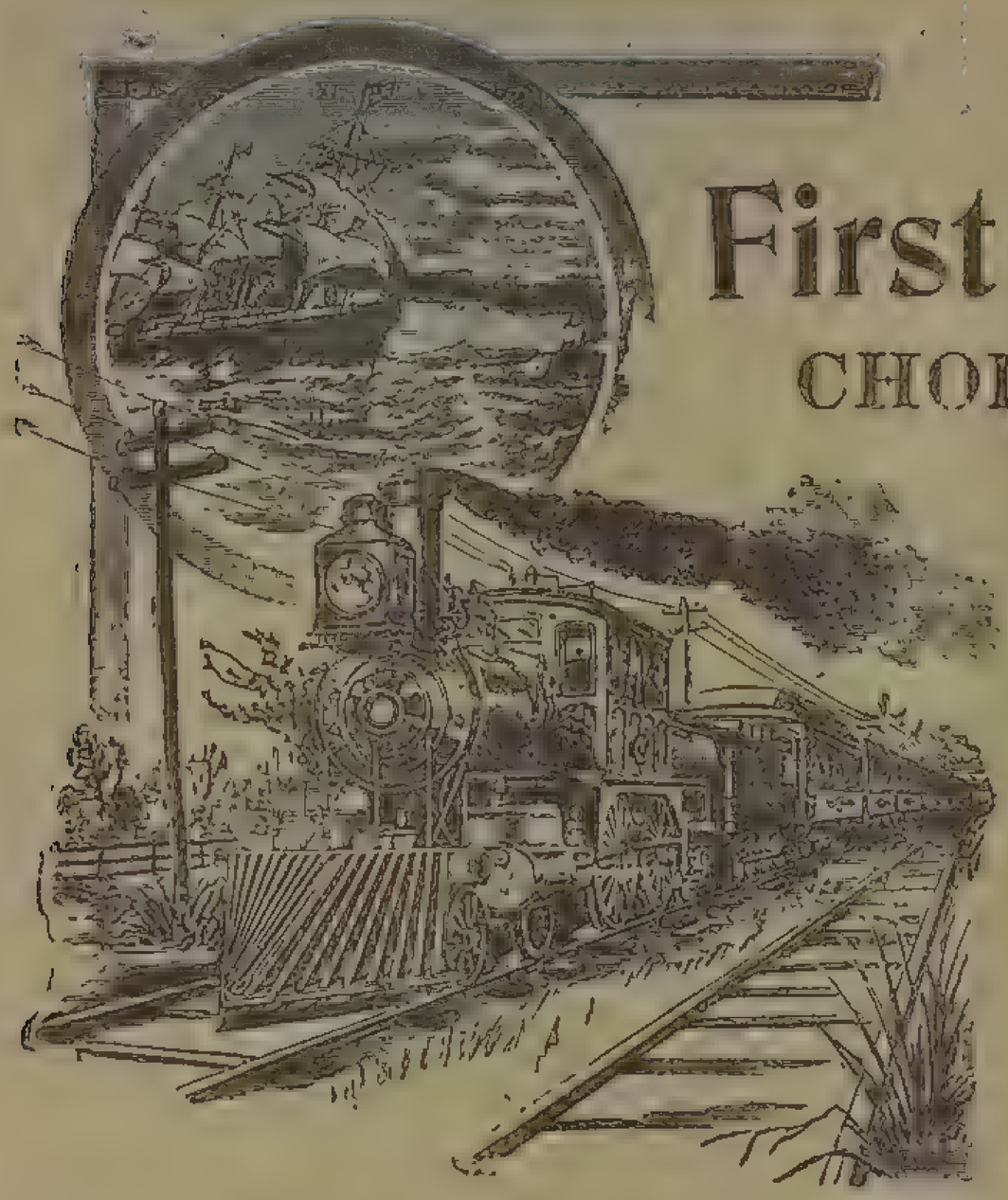
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Rocks On Which Our Republic Rests.

I.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 16th, 1908.

It almost seems as if the close proximity of the birthday of Lincoln to that of Washington had been providentially designed to attract, all the stronger, the Nation's attention to the principles for which these greatest of Americans fought and suffered, and for which one of them died a martyr's death. Our fathers designated the *Fourth of July* for the Nation's annual commemoration of its birthday. The heated season in which that day falls, and the scattering of our people during the vacation period, which, for the most part, begins at that time, greatly interfere with deriving such patriotic lessons from it as befits the occasion. Far more propitious for general celebration are the *Twelfth* and the *Twenty-second* of *February*. They come at a season when the Nation is freest from interests which absorb it at other times, when its mood is soberest, when the mind is vigorous, and inclined to listen to serious subjects, and to give heed to matters that concern the common weal.

Proximity of Lincoln's and Washington's birthdays providential.

A period of ten days stretches in the Hebrew calendar from the sacred *New Year Day* to the yet more sacred *Day of Atonement*, which ten days the faithful devote to special prayer and penance, so that the two Holy Days may effect that change of heart for which they have been instituted. Had I the power, I would make national Holy Days of Lincoln's and Washington's birthdays, and I would ordain that these days as well as the days intervening be consecrated in school and in church, in

Should be devoted to annual revival of patriotism.

press and on platform, to a review of our Nation's rise, to a consideration of national problems, to a discussion of the dangers that threaten our commonwealth, and of the means to be employed in overcoming them.

Lincoln for opening such a revival.

And what national hero more deserving of opening such an annual revival of patriotism than Abraham Lincoln? What character in American history greater than his? Who better fitted to arouse all that is noblest in patriotism than he, who, with no other guide than fear of God and love of man, and no other aid than a righteous will to dare all and do all that in his power lay, forged his way from log-cabin to White House, from an untaught childhood and youth to a position of highest statesmanship, from one of the most hated of men to one of the most revered of all the world? What man better fitted to arouse what is highest in Americanism than he, whom not all the derision of rivals, nor all the ridicule of parties, nor all the carricature and slander of the press, nor all the contempt and opposition of politicians could swerve from his purpose of preserving the Union and wiping the deep, dark taint of slavery from the escutcheon of our Nation? What man more worthy of being held up as an ideal to our people than he who had never sought an office nor ever failed to make the office for which he was sought nobler for his occupying it; than he who, seeing the curse of slavery as others before him had seen it, and foreseeing, as others had, the yet greater curse that would accrue from it to the Nation, dared, as none before him had, to strike the blow which cost his life—but which set the negro free?

Washington for closing.

And who worthier of closing such an annual revival of patriotism than George Washington, he whom we may well designate one of the best of all great men, and one of the greatest of all good men, he who, great in war, was yet greater in peace; great in leadership of men, was yet greater in following the law of God; great in wresting independence from a tyrant, and yet greater in moulding it into blessing for all mankind; great in his influence on his own generation, yet greater in the influence he wields unto this day,—his spirit still watching over the destiny

of our Nation, his life and deeds still serving as our written and unwritten law, his sense of right and justice and honor still constituting our Supreme Tribunal? In an age like ours, in which, in far too many instances, lust of gold or power, and self-love and self-indulgence, totally eclipse national and civic interests, what better example to hold up for imitation than the life and deeds of the Father of our Country, of him who voluntarily surrendered a life of affluence and ease, to enter upon years of the severest kinds of hardships, who waged an eight years' war, with a small untrained, untried band of soldiers, against one of the best drilled and best equipped armies of the old world, and, though again and again defeated, though meeting with no end of opposition even from his own side, persevered, till the enemy was overcome, and the independence of the colonies assured? And having gained the end for which he had taken up the sword, and to which he had given his services, without compensation, not even then did he regard his duty done, but labored on, till he had safe-guarded the independence for which he had fought so long and hard, till he had welded the separate colonies into an indissoluble Union, till, yielding to the call of the Nation, he had twice filled the office of President of the United States, and had faced and surmounted, in that new and untried office, difficulties that might have crushed many a far better trained diplomat, many a far more experienced statesman than he?

Even so hasty a glimpse as this of the character of these greatest of Americans thrills our heart, and arouses the American spirit, no matter how long it may have lain dormant. What if a revival of patriotism were annually to commence on Lincoln's birth-day and close with that of Washington, and the days between were to be consecrated to the memory of all our great and noble men, who sowed in tears that we might reap in joy, who endured infinite hardships and privations, even death, that we might live in ease and plenty, who swerved not from the rule of right and the law of duty that liberty and justice might be our heirloom to-day!

Such a revival would arouse patriotism.

It is said that for three hundred years after the battle of Thermopylae every child in the public schools of Greece was required to recite from memory the names of the three hundred martyrs who fell in the defence of that Pass.

As Greece remembered its patriots.

What, if every school and church and newspaper of every state, city and hamlet of our Union were annually to consecrate the period mentioned to a study of the makers of our Nation, from the day of the Pilgrim's landing upon Plymouth rock up to the latest heroic effort for the preservation of the integrity of our commonwealth? What a wave of enthusiasm would sweep over the citizenship of our land, what undreamed of patriotism it would kindle in the hearts of our people, what awe it would awaken for the inviolability of the franchise, what spirit of heroism and self-sacrifice it would arouse and array against those sinister influences that to-day threaten the peace and prosperity of our country!

So should we remember ours.

It is also said that when Greece ceased remembering the martyrs of Thermopylae, it forgot its patriotism, and, forgetting that, it became corrupt, and in its corruption found its grave.

In ceasing to be patriotic Greece declined.

Like unto the Greeks of old, it is because we are forgetting our patriots that we are ceasing to be patriotic, and it is because we have become unpatriotic that our morals have become lax, that our politics are corrupt, that votes are bought and sold as merchandise, that the saloon is more powerful in politics than the church, that stocks and bonds and trust-funds have become debased, that monopolies have been permitted to acquire such gigantic power as to defy the law, as to threaten the welfare of our people and the perpetuation of our Republic.

In loss of patriotism lies root of our moral decline.

We have grown out of the habit of looking back with reverence to the founders of our Nation, to their simple modes of life, to their rugged sense of right and honor, to their conception of loyalty to God and country, to their regard for the sacredness of office, to their mode of dealing with those who use public office for private ends. We are looking across the seas, and

We look to other nations instead of to commencement of our own.

are aping the extravagances and corruptions that are vitiating the morals, and degrading the manhood and womanhood, of other nations, instead of looking back to the cradle of our own country, back to our Colonial Fathers, back to Plymouth Rock, back to the *Mayflower*, that frail yet mightiest of all vessels, that ventured a precious cargo of brave souls upon an untried ocean, sailing, with liberty at the prow and conscience at the helm, toward a new world, there to find a home that shall be to them, and to the myriads to follow after, a haven of rest, and there to found a government that shall hold religious liberty and political freedom and equality of opportunity the inalienable right of the oppressed and persecuted of all nations.

The lesson of the National Monument to our Forefathers.

It was a noble thought, which, half a century ago, suggested the erection of a national monument to the Pilgrim Fathers, at Plymouth, Mass. It is built of granite, of material typical of the men it commemorates. On its main pedestal stands an heroic figure, said to be the largest and finest piece of granite statuary in the world, as it well deserves to be. It symbolizes *Faith*, that faith in God and in the righteousness of their cause which guided the Pilgrims across the wild Atlantic, and landed them safely in Plymouth's rock-ribbed harbor. Upon four buttresses, projecting from minor pedestals, are seated four figures emblematical of the principles upon which the Pilgrims founded their commonwealth: *Morality*, *Education*, *Law*, and *Freedom*, each wrought from a solid block of granite. On the face of the buttresses, beneath these figures, are alto-reliefs representing inspiring scenes from Pilgrim history. On side panels are graven the names of those who came over in the *Mayflower*. The front panel contains these words: "*National Monument to the Forefathers. Erected by a grateful people, in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty.*"

Pictures the Rocks upon which our Republic rests.

Great as is the art of that monument, yet greater to me is the thought which is sculptured into its enduring stone. In language far more eloquent than tongue can tell, or pen can write, it tells of the rocks upon which our Forefathers have reared our mighty Republic. For its chief support they chose the rock of Faith, and for the

other cornerstones they chose Morality, Education, Law, and Freedom. Upon these rocks our Nation has rested securely from the day it was founded, and, in the light of recent happenings, we may well prophesy that only as long as our Nation will continue to rest upon these rocks will it continue to be secure.

Faith the centre-rock upon which our Nation founded

They had *Faith*, these Pilgrim Fathers, and it was because of it that they succeeded where others without it would have failed. There was no suffering so great, no hardship so trying, but that they had their God before whom to lay their trouble, and from whom to draw their help and hope. While establishing for themselves home and liberty, they felt that they were at the same time the chosen instrument of God to secure the same privileges for the homeless and oppressed of other nations. For that purpose had God guided Columbus to the new world; for that same end had He guided the *Mayflower* into Plymouth harbor. They regarded themselves The Chosen of God of the New World, the people whom God had led out of a house of bondage, across the Atlantic, to the Rock of Plymouth, even as, in the days of yore, He had led the children of Israel, across the Red Sea, to the Rock of Sinai.

Religion the spring of all the noble activities of the Pilgrims.

And, as behooves children of God, they made conscientious efforts to keep themselves holy. Their every thought and deed was interwoven with God. He was to them the very atmosphere in which they lived and moved and had their being. Whatever they said and did was in consequence of the divine voice that spake "*Thus saith the Lord.*" The church was their citadel. Thither they wended their way, many a time during the week, and twice and thrice on the Sabbath, old and young, often the father with rifle in one hand for safety, and in the other the Bible; and the mother with prayerbook under one arm, and with a child upon the other. And many a time did they oblige the parson to turn his hour glass twice, even thrice, so bent were they upon hearing the word of God expounded. And they did not depend upon the church alone to satisfy their religious cravings. At their every meal, scant as it was, they offered thanksgivings for the bounty received, and every day they conducted family worship within their homes.

They loved their Bible with a love which, in our day, passes understanding. To it they owed all they had achieved, and through it alone, they felt, could they derive the blessings yet to be vouchsafed to them. The inspiring story of Moses had taught them how to renounce and dare for the sake of liberty, and how to organize a people, frame a constitution, and form a government. The story of Samuel had told them of the excesses of kings, and helped them to lay the foundation of a republic. The courage of the prophets buoyed up their spirits, when seemingly insurmountable difficulties compassed them about. There was no literature so precious to them as the Bible. Its music was sweeter to them than opera is to us. Its stories enchanted them far more than the mordern novel fascinates us. Its language became their language, its laws their laws, its conception of right and duty became their ideal and their goal. What President Andrew Jackson said of the Bible, when he pointed to it as he lay on his death-bed, was felt two centuries earlier: "That book, sir," said Jackson, "is the rock on which our Republic rests."

The Bible the inspiration of their ideals.

And that religious life of theirs developed a morality that probably has never had its equal. Vice to them was vice, and crime was crime, and both horrible in their sight, and, therefore, there was little of either in their midst. There was no white-washing with them, no gilding, no condoning. There were the public stocks for the thief; there was the scarlet letter for the adulteress. There was no regard for sex, no respect for person. He who committed wrong lost caste and class; he was a criminal, and nothing else besides. No money could save him; no influence could shield him. They were stern in their dealing with wrong because they knew that the principles for which they had dared and fought and suffered were safe only as long as virtue was supreme. Honor and honesty were sacred to them. The home was inviolable. Marriage was a sacrament. Parents were loved, honored and obeyed. Wives were thrifty. They scorned all base uses of life. For them there were higher treasures on earth than mere gold, and loftier pursuits than mere pleasure-seeking.

Out of their religion sprang their morality.

Their lives were simple because they were poor. The whole wealth of the *Mayflower* passengers, including the outfit of the vessel, exceeded not the sum of $12,000, and, when somewhat later Miles Standish was sent to England to negotiate a loan for the colonists, he succeeded in raising the sum of but $600. Stern necessity acquainted them with hardship, inured them to trials, practiced them in self-abnegation. They had to wrest a precarious existence from a reluctant soil. They wore home-spun clothes, not silks and broad-cloths. Their meals were frugal; their furnishings were scant; their hours of idleness were few. There was no wealth to corrupt them, no luxury, no self-indulgence to lay siege to womanly virtue or to effeminate manly vigor. It was of their common poverty that they built their commonwealth.

They lived the simple life.

Abundantly and usefully occupied, they were hardy; and being sane and sound, they were able to resist temptation, able to exercise will-power, able to be moral. And being moral, they were able to accomplish glorious things. They sowed the sterile soil of New England with conscience, and forth sprang a harvest of national righteousness, richer in value than all the crops that have ever sprung from the choicest of western prairies, and from the richest of southern savannahs. And in that righteousness of theirs they laid the foundation of our Nation, and by it their children and children's children grew and prospered and became mighty among the nations of the earth.

They sowed the soil with conscience.

That righteousness is still the bulwark of our Republic, still the undercurrent of our national life, still our richest treasure, still keeps our commonwealth intact, notwithstanding all the heavy drafts that present-day political knaveries and commercial thieveries and social depravities have made upon it.

Their righteousness still our bulwark.

But, mighty as has been that legacy of morality, it will not forever prove inexhaustible. Signs of weakening are abundantly manifest. Violent hands have already been laid on the precious heirloom of our sires. There are those among us—and their number is fast increasing—who would perpetuate in irreligion

But the bulwark is weakening.

and unrighteousness the Nation which our fathers founded on religion and morality. They scoff at churches, sneer at the Bible, poke fun at religious people. They ridicule the plain living and high thinking of our fathers. A Puritanic life, they say, is unworthy of a people of our wealth and power. And the result is apparent on all sides. Degeneracy and corruption fester on the very surface of our Nation. The Decalogue is becoming obsolete, and sin an anachronism. Thieveries flourish in positions of public trust, and go unpunished. Infidelities are rampant. For every seven marriages in our state there is one divorce. Inmates of penitentiaries have increased far in excess of the ratio of increase of population. From 1880 to 1890 our total population increased by about 25%, while the insane asylum population increased by 85%, and from 1890 to 1903 by more than 100% as against an increase of less than 30% in the total population. The number of suicides has more than doubled in the last decade of years. The corruptions and degeneracies of high life are fast putting to shame the vices and crimes of low life. When men in authority speak out, men whose duty it is to speak out against the crimes of capital and labor, they are bitterly denounced for turning on the light on outrageous thieveries and knaveries, they are ruthlessly condemned for seeking to shield the Nation from its most dangerous foes.

If we continue at the rate we are going, not all our wealth or power will be able to save us. The fate that has overtaken older and mightier nations will overtake ours, if we, like them, fall away from the rule of right and the law of duty. Righteousness not only exalteth a nation, but keepeth it alive. Without religion and morality no people can abide. A reporter, in describing, one day, a murder case, stated that the murdered man had fortunately locked away his valuables before he was attacked, and so he lost only his life. The same may be said of us, all our valuables are safe, the only things we are losing are our religion and morality. But losing these we lose all. Losing these we lose our life. Having all things, and yet lacking religion and morality, we have nothing. Lolling in the lap of luxury, and trusting in our abundance, we may think our-

In our prosperity lies our greatest peril.

selves great and mighty, till adversity comes and lays bare our weakness. When Samson, the giant, thought himself safe in the arms of Delilah, the enemy was at the door, who soon deprived him of all his strength. It was, when the voluptuous Chaldean Belshazzar sat feasting in his palace on ill-gotten gain that Nemesis wrote his doom upon the wall, and Cyrus, his destroyer, entered the gate.

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February 24th

THE RIGHT OF WAY

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February 24th

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THIS WEEK, Feb. 24th:

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Tuesday Evening and Saturday Matinee: ***Eine tolle Nacht.***

Wednesday Evening: Benefiz und Ehrenabend für Ernst Robert—***Drei Paar Schuhe.*** Grosse Posse mit Gesang und Tanz in 4 Akten von Alois Berla. Musik von Carl Millöcker.—Unter gefälliger Mitwirkung von Herrn Prof. Carl Schachner und Herrn Max Bleyer vom Philadelphia Symphony Orchester. Lorenz Flink, Damenschuster, Ernst Robert.

Thursday Evening: ***Die Grille.***

Friday Evening: ***Der fidele Wenzel.***

Saturday Evening: ***Drei Paar Schuhe.***

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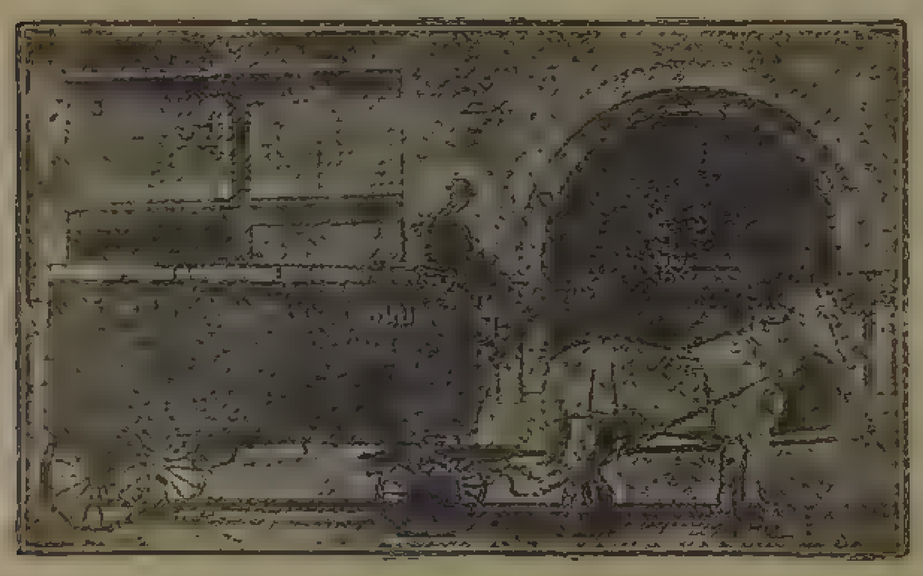
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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXI. Sunday, February 23rd, 1908. No. 18

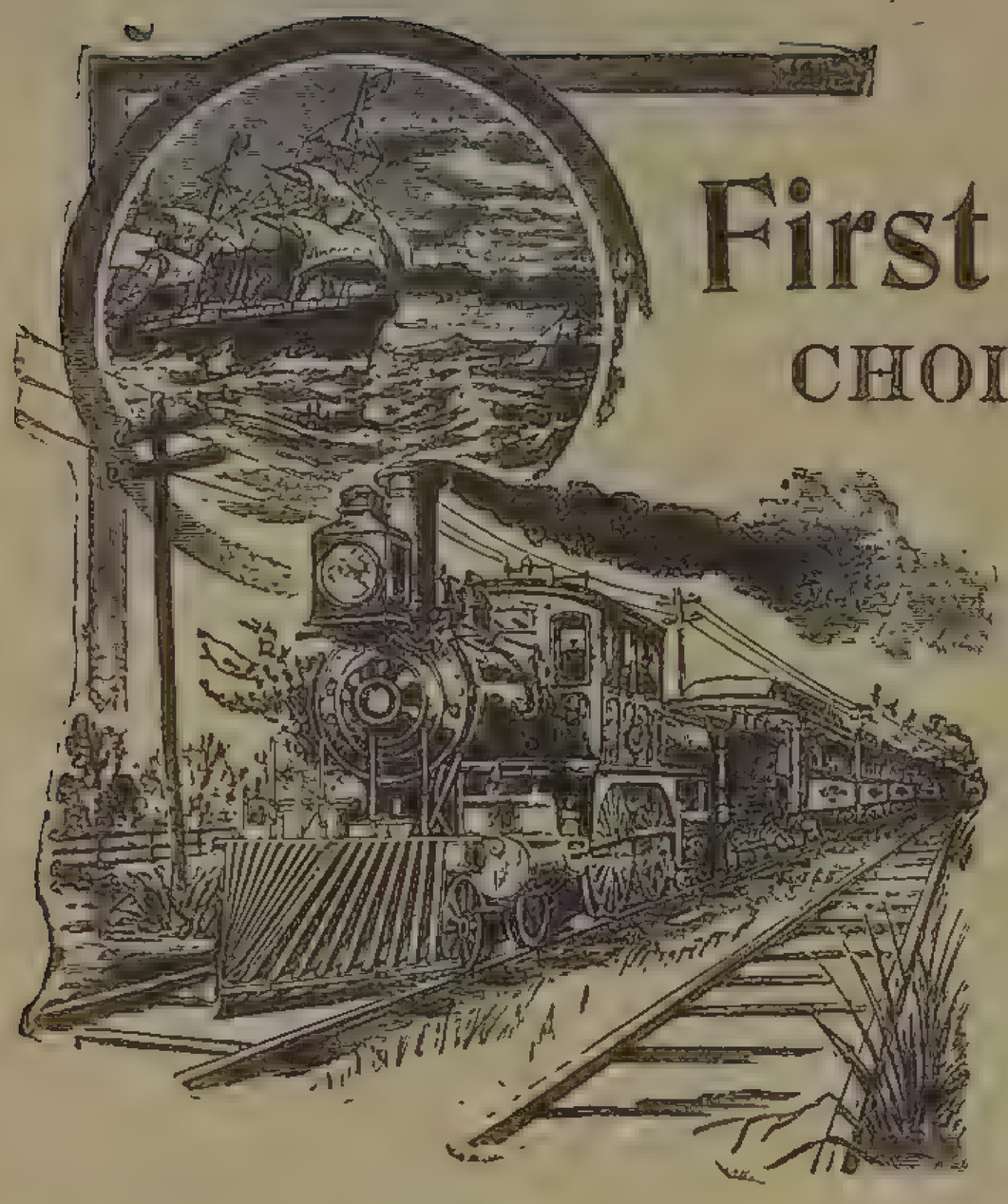
Rocks On Which Our Republic Rests

II.

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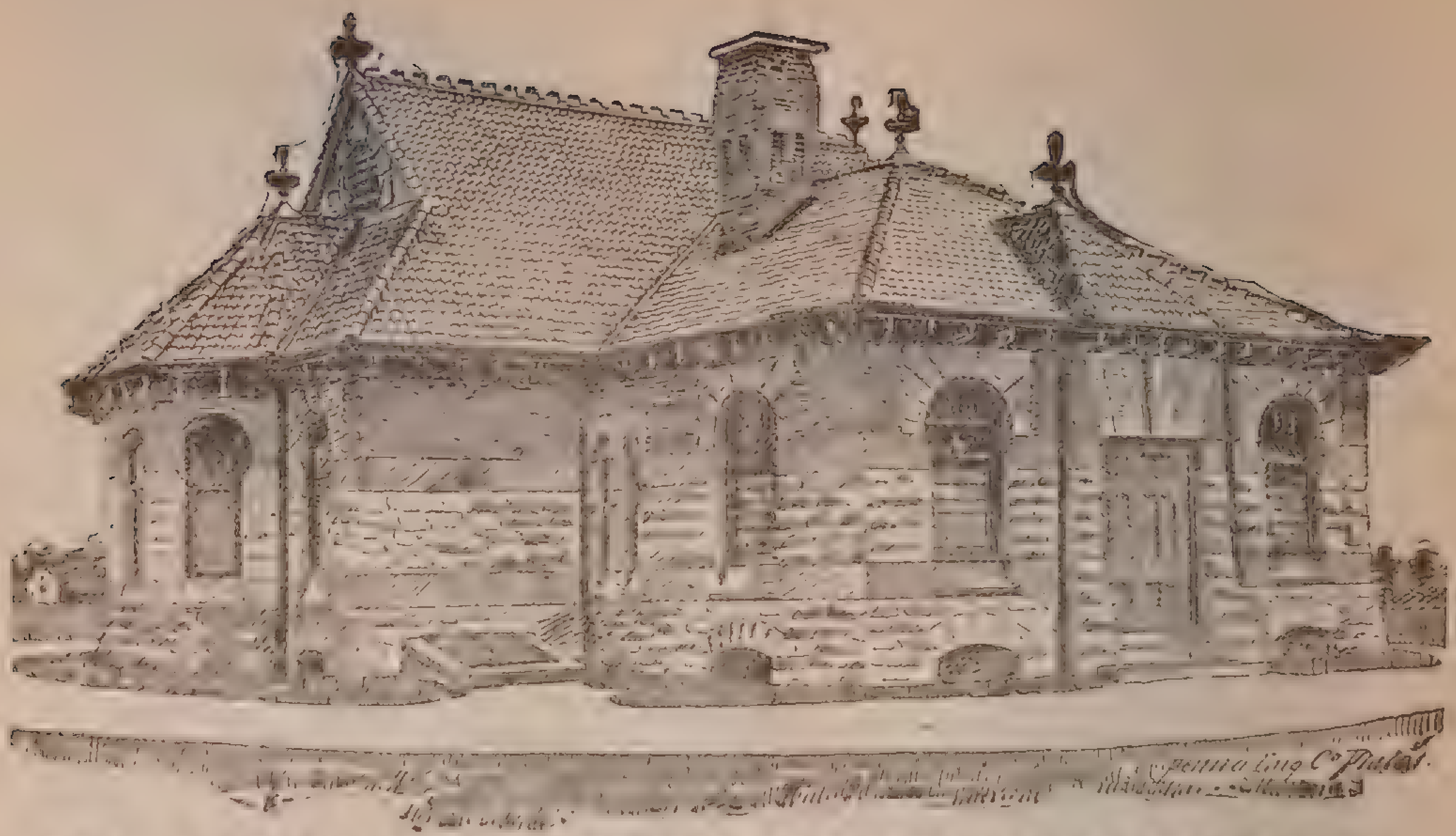
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Rocks On Which Our Republic Rests.

II.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 23d, 1908.

Review of Part I.

In our last discourse, we spoke of the lessons of patriotism taught by the lives of Lincoln and Washington, the anniversaries of whose birthdays we commemorate on the Twelfth and Twenty-second of the month of February. The close proximity to each other of these greatest of natal days in American history, suggested to us the feasibility of making Holy Days of them, and of consecrating them, and the days intervening, to an annual revival of patriotism. We expressed our belief that such a needed revival of patriotism might eventually overcome our present-day political and financial and moral corruption, and restore to the Nation that political and moral righteousness which constituted our sacred heirloom from our Pilgrim Fathers. We spoke of the monument which the Nation erected to its founders, at Plymouth, Mass., and of its five figures, symbolizing *Faith*, *Morality*, *Law*, *Education*, *Freedom*, upon which, as if upon eternal rocks, those brave and rugged *Mayflower* people founded our commonwealth. Upon these rocks our Nation has rested securely to this day; but, ruthless hands, we pointed out, are beginning to undermine them, and to menace the future of our Republic. Entering upon a discussion of each of these foundation rocks, we spoke of the *Faith* that guided the Pilgrim Fathers across the wild Atlantic to an unknown world, and that enabled them, in the face of well-nigh insurmountable difficulties, to found a Nation, which, by virtue of the intense *Morality*, which that faith of theirs had nursed and tended, has become one of the mightiest nations of the earth.

To-day, we shall speak of the other three rocks upon which our republic rests. The first of these is the rock of *Law*.

Law, third of the rocks upon which our Republic rests.

Few chapters in our colonial history are more interesting and more inspiring than those that speak of the sacredness with which our Fathers regarded the subject of *Law*, and of the faithfulness with which they administered it. Law and religion were with them interchangeable terms, and the Lawbook was as sacred in their eyes as was the Bible. The office of the magistrate was as divine as was that of the parson, and the respect that was shown to the one was shown to the other. Court sessions were opened and closed with prayer. The oath was administered in a manner that might well strike terror into the heart of him about to testify. Perjury was in their eyes a crime than which there were few more criminal. A court-proceeding had all the sanctity of one of their puritanic divine services. Their judges were inexorable. If they erred, it was seldom on the side of leniency. In accordance with the teachings of the Bible, they sat in God's stead when they rendered judgment, to Whom they firmly believed they would have to render account for the manner in which they checked evil and promoted good in their respective communities.

Pilgrims regarded Law as sacred as Religion.

As a consequence, there was a regard for law in their days that is little understood in ours, a regard that has little in common with present-day disregard of it. In far too many instances, our court rooms have little left of that sacredness that distinguished them in former times, and the magistrate is little hedged by that sanctity that constituted one of his chief supports in colonial days. There are judges and magistrates who know more of politics than religion, who are in greater dread of bosses than of God. There are manners of administering the oath that make of it a farce rather than one of the most sacred acts in court proceedings,—that sacred office being not infrequently administered by lips which infidelity has desecrated.

Present-day desecration of it.

There are those who have even begun to question whether there is any law at all, whether shrewdness and unscrupulous-

ness of lawyers and power of wealth or wealth of power do not go as far in some of the present-day court-rooms as did, in the days of old, respect for law and integrity of those engaged in its administration.

Lawyers and wealth said to be more powerful than Law.

The recent past has shaken hard the faith of men in the efficacy of law to reach wealthy offenders. There is a growing tendency to believe that there is one kind of law for the poor, and another kind for the rich. Men point to powerful corporations, to plutocrats of high standing and vast influence, who openly and with impunity violate the law, who without hindrance accumulate mighty fortunes by unlawful means, and often at the cost of the ruin of the innocent. Others point to rich criminals freed from the consequences of guilt, while poor offenders, if guilty of like crimes, must pay with their lives, and they ask, what will become of our Nation, when the few instances of to-day shall become the many of to-morrow, when the rabble shall rise, and imitate the thieveries and knaveries, the immoralities and murders of rich criminals, and demand for themselves the same exemption from punishment for their crimes that now is extended to wealthy or influential offenders against the law? Petty thieves, sentenced to imprisonment, have already cried out at the bar of justice against the injustice that suffers wreckers of banks, misappropriators of sacred trust-funds, emptiers of public treasuries, ballot-box stuffers, dishonest contractors, to go unpunished. It is a growing belief that there is more truth than facetiousness in that squib that went the rounds of the press some time ago, and which declared that taking $25 is called larceny; taking $50 is called stealing; taking $100 is dishonesty; $500, embezzlement; $1000, corruption; $10,000, irregularity; $25,000, insolvency; $50,000, litigation; $100,000, shortage; $1,000,000, genius.

Some claim there is no law at all for rich.

And what better confirmation can we want of wealth's expectancy of exemption from punishment for guilt than the recent attitude of certain financial and commercial classes toward President Roosevelt? Until a short time ago, there was no more popular man in the United States than he. Under his wide-awake adminis-

Claim confirmed by attitude toward Roosevelt.

tration the Nation had prospered as never before. By his efforts, the difficulties between the mine owners and mine-workers, that had threatened to become very serious, were amicably arbitrated. He was instrumental in establishing peace between Russia and Japan, and, by bringing to an end a cruel war, earned for himself the plaudits not only of his own country but also of the whole civilized world.

But a change of heart has recently and most undeservedly manifested itself toward our honored President. His attention having been directed to flagrant frauds in the financial world, to open violations of the law of the land by gigantic corporations, to most unscrupulous watering of stocks entailing the wrecking of thousands and tens of thousands of homes, the duties of his office as Chief Magistrate of the Nation made it imperative that he turn on the light and reveal the monstrous corruptions in high finance and soulless corporations, that he call a loud halt to the abuses of wealth, and that he demand that the guilty be brought to the bar of justice and be punished as are other criminals. However, instead of receiving the deserved plaudits of the Nation for his wholly righteous course, he has met with an amount of abuse that in venom and hatred could not have been worse even if he had proven himself a traitor blacker than Benedict Arnold. And this because he held the safety of all of higher import than the ill-gotten gain of the few, because he regarded the law of the land of greater concern than the greed of gamblers and speculators and prosperity-wreckers.

Roosevelt held responsible for consequences of predatory capital.

Naturally enough, the startling exposures that have been made have frightened large numbers of people, have filled them with suspicion against all financial institutions and against all investments, have moved them to withdraw their money, and keep it where they regard it safer than leaving it in the bank, or investing it in watered stocks or fraudulent bonds. This feeling of alarm has given rise to a disturbance in the commercial and industrial world. But it will not be for long. Thanks to President Roosevelt's fearlessness and far-sightedness, the Nation will emerge from this purging bath cleaner and healthier than it has been for years, and will go forward

to an era of prosperity which, if not as richly yielding as the one that has preceded, will be more safe and more sound, and, for that reason, more profitable in the end.

To call President Roosevelt the disturber of the Nation, the paralyzer of its prosperity, is like unto the wicked king Ahab calling the prophet Elijah, "the enemy of the people." Well might President Roosevelt answer, in the spirit of that righteously indignant prophet: "It is you, ye financial sharks, that trouble the people. You are the enemies of a land which God has richly blessed, whose fields are vast and fertile, whose mines are rich and inexhaustible, a land that might easily and unceasingly overflow with milk and honey, if your gluttonous greed would not be bent upon its destruction."

Like prophet Elijah, defender of *Law* is branded enemy of people.

To be sure, President Roosevelt is vehement in his denunciations. And well he may be. Therein he makes evident that the spirit of the prophets dwells within him. Those fearless tribunes of old were none of them mincers of words, or respecters of person. What they thought they said; what they said they thought. Least and last of all thought they of self. They turned as readily upon king as upon pauper, and castigated the one as fearlessly as the other, if either of them violated the Law of God, and endangered the well-being of the people. Therefore were they the unpopular men of their day, even as Roosevelt is unpopular with certain classes to-day. But what care such men as he for unpopularity. To them it is a sign that the moral leaven is working, and that it is the nature of leaven first to sour the dough before it makes the bread sweet.

Fearless defendant of *Law* always unpopular.

It was thus with the Puritans of old. They were stern and unbending in their insistence upon righteousness, and, therefore, were they unpopular. "Almost any man," some one has said, "is unpopular, who goes around with his pockets full of moral dynamite." The Puritan planted moral dynamite upon this American continent, and it blasted monarchy, and the corruptions of aristocracy, and the intolerance of hierarchy from off our shores. Even so will the moral dynamite of Roosevelt, and of others who equally reverence and champion

Such unpopularity will yet rid us of dangers of plutocracy.

the supremacy of Law, rid our country from the dangers of plutocracy.

The other rocks upon which our Republic rests are equal in importance to the ones of which I have spoken. Much as the church contributed to the safeguarding of the laws and morals of the American people, the Nation would have progressed but little, if at all, had it not been for the incalculable aid it received from the *School*. The founders of New England were the inventors of our Common Schools. They planted church and school side by side in their early settlements. Before yet the Pilgrims had acquired the means of keeping cold and hunger, and the wild beast and the wild Indian, from their doors, they founded a public school, and made attendance upon it compulsory. But six years after the settlement of Boston, its founders voted £400, for the establishment of a public school, a sum exceeding the entire tax levy of the colony for the year. And well they knew that they could make no more profitable investment for their commonwealth. It was the public school that welded into a common, homogeneous people the vast, heterogeneous populace that flocked to our shores from every quarter of the globe. It has unified and Americanized dissimilar elements of different nationalities. It was the crucible in which all that was foreign was recast, remoulded and minted into patriotic American citizenship. It was there, where the children of all sat side by side, that the lesson of equality, of right, and of opportunity was deeply implanted. It was from the public school that many of our noblest Presidents, wisest statesmen, ablest scholars and inventors and captains of industry, went forth, and became blessings unto the Nation. Not all the gold that California has yielded, not all the silver that Colorado has mined, has produced a wealth equal to that which the Public Schools have yielded to our people.

Public School another Rock supporting our Republic.

But also to this foundation stone of our Republic violence is being done. Many of our people have acquired wealth, and wealth has introduced the caste system of effete foreign lands. For constantly increasing numbers, the public school has become too public.

Its efficiency as a unifier impaired.

It brings the poor into too close contact with the rich. It does not observe the distinctions and considerations to which—so the rich think—wealth is entitled. It is a system of education that may have been good enough for *Mayflower* people, say the rich, but it is not fit for the present-day wealthy classes. And so wealth is made a means to separate our school-children. The public school, they say, is for the poor; for the rich the private school. One of the strongest agencies for unifying the American people is thus weakened, and a spirit is introduced that is subversive of the basic principle of democracy.

And there is a departure also in the system of education that promises no good for the future of our land. In far too many instances, we educate the head to the neglect of the heart and hand. We pursue a course largely opposite to that which our fathers pursued. They regarded no education complete which did not add to the three *R's* (Reading, "Riting" and "Rithmetic") also a *Trade*. The three *R's* without a trade leads to a fourth *R*, "*Rascality*." Husbandry with them was the first and noblest of all pursuits, the calling which God Himself instituted in the Garden of Eden. Their parsons were farmers as well as preachers; they cultivated the fields as well as souls. To have developed an intelligent, God-fearing tiller of the soil constituted the highest pride of preacher and teacher. We aim, in our mode of education, to make clever rather than useful, smart rather than good. We educate away from the country, in the direction of city pursuits and city success, and the result is that, with each year, the country and farm are more and more deserted. There is an appalling decrease of that country population which at one-time constituted the backbone of our Nation, and which gave to our country all that was highest and best in its body politic,—its strongest and noblest and wisest men. If this drift cityward should continue in the same ratio in which it has been going on for the past twenty-five years, there will be little left of the great Republic our fathers have bequeathed to us. There will be built up those gigantic city populations which will prove the ruin of our Nation, as Babylon and Rome and other great cities proved the ruin of ancient empires.

System of education likewise impaired.

A thought or two about that other rock on which our Republic rests, the *Rock of Freedom*—Freedom of Conscience, of Speech, of Press, of Right of Settlement, for all deserving to share our blessings. When and where in all the history of man had the word *Freedom* had so large and so true a meaning as that which the Founders of our Nation imparted to it? And when and where has freedom shed upon a people such bounties as upon us? Not a blessing of ours but that we can trace to it. Freedom to worship according to one's own conscience has unified our diverse peoples of diverse faiths. Freedom for the foreigner to come and to settle among us and to become as one of us has made us a mighty Nation, has brought to our shores the youth and vigor and enterprise of other nations, who, while primarily seeking their own welfare, have, at the same time, wondrously advanced the prosperity of our land. They have built our railroads, tunneled our mountains, spanned our rivers, cleared our forests, opened up our Western lands, turned wastes into cities and deserts into garden spots. They build our homes. They bring the treasures of our mines to light, and scatter them over the face of the earth. They keep the great driving-wheels of our factories and mills and foundries busy day and night. They conjure the golden grain upon the Western prairies, and pour it into the lap of our Nation.

Freedom another Rock supporting the Republic.

This and more has been done and is being done by the immigrant to our shores. But now, there rises a band of men, notably in those very sections of our country where American Freedom was first conceived, and where it has been bequeathed as a sacred legacy not only to the American people but also to the persecuted and oppressed of all peoples, and they demand the restriction, if not the exclusion, of the immigrant, and, in demanding it, they undermine another rock upon which our Republic rests. They would shut down the bars at our ports. They would keep America for Americans only, and make immigration prohibitive to all but such who can pay an entrance fee of fifty dollars, who have enjoyed a liberal education at home, who are skilled laborers, and accustomed to high wages and good living. And some would go further still: they would

This rock too is being undermined.

extend the line of restriction to all, excepting cultured and well-to-do English-speaking people, of the Protestant faith.

The stranger no longer welcome.

And, in the meantime, the cry of the West and South is louder than ever for the immigrant to come and settle there, and cultivate their fertile lands and to develop their rich resources. Texas says she has room enough for an empire of people larger than the population of all Europe. The far-western states say that, while such European countries as Belgium have some six hundred people to the square mile, they scarcely average one. And yet, these restrictionists would keep the immigrant from our shores, athwart which the Founders of our Nation wrote the word WELCOME in letters, which for more than two centuries have been visible and legible to all the world.

Liberty of Conscience interfered with.

And these restrictionists go further still. Forgetful of the religious intolerance abroad that brought the Pilgrims to our shores, and that made them consecrate our land to Religious Liberty, unmindful also that, while it is true that in a republic majorities have power, it is no less true that minorities have rights which are sacred, and that the rights of the minority put restraints upon the power of the majority—unmindful of these truths, these unpatriotic self-styled American Patriots introduce their own religious teachings into public institutions which are supported by tax-paying citizens holding different kinds of religious beliefs. They force their own Bible, and, at certain times, their own religious exercises into the Public School attended by children of different denominations, and whose religious needs are amply cared for in their respective churches and Sunday-schools. They reintroduce that "soul-oppression," which, more than two and half centuries ago, Roger Williams denounced as more cruel than "oppression of body." What wonder that there should be indignation and opposition on the part of those whose rights—even though in the minority—are thus violated by the majority! What wonder that differences should be emphasized, and separations introduced in the very place where a spirit of union should be nursed and fostered, and where hearts should be cemented into a bond of American brotherhood! What wonder that

through such introduction of sectarianism, yet more violence is done to the Public School, and that numbers of children are for that reason withdrawn from it, who should have, and who would have, continued there, had their religious feelings, protected by the Constitution of the United States, not been violated.

There has been, I believe, more of thoughtlessness than intention in the efforts that have been made to undermine the rocks on which our Republic rests. We have forgotten that true patriotism requires eternal vigilance, that only by keeping our sacred legacy inviolable can we keep ourselves worthy of our ancestry and faithful to their trust. Our highest gratitude for blessings received lies in a proper use of them. We may proudly speak of ourselves as Americans only when we labor in the spirit of the founders of our Nation. There is no spectacle more sorrowful than seeing degenerate descendants pride themselves on their noble descent, and yet exerting their utmost to undo that which conferred nobility upon their ancestry. There is no sight more ludicrous than seeing people posing as American patriots, whose only title to that distinction lies in their acting in a spirit wholly un-American. That love of country alone is true patriotism that is founded on knowledge, and supported by great principle and great character.

In proper use of legacy lies our best gratitude.

And there is no better way of developing such patriotism than holding an annual revival of patriotism, beginning with the anniversary of the birthday of Lincoln and closing with that of Washington, and reviewing on these days, and during the days intervening, the story of our Nation, its founding and the trials and tribulations endured in the founding of it, and in the developing of it to the great Nation into which it has grown. Such an annual revival would arouse us from our lethargic indifference, would kindle anew the old-time spirit of patriotism. Such a revival would pledge us to keep unmoved and unimpaired the rocks on which our Republic rests—the Rock of Faith, the Rock of Morality, the Rock of Education, the Rock of Freedom.

A revival of patriotism our only salvation.

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March 2nd

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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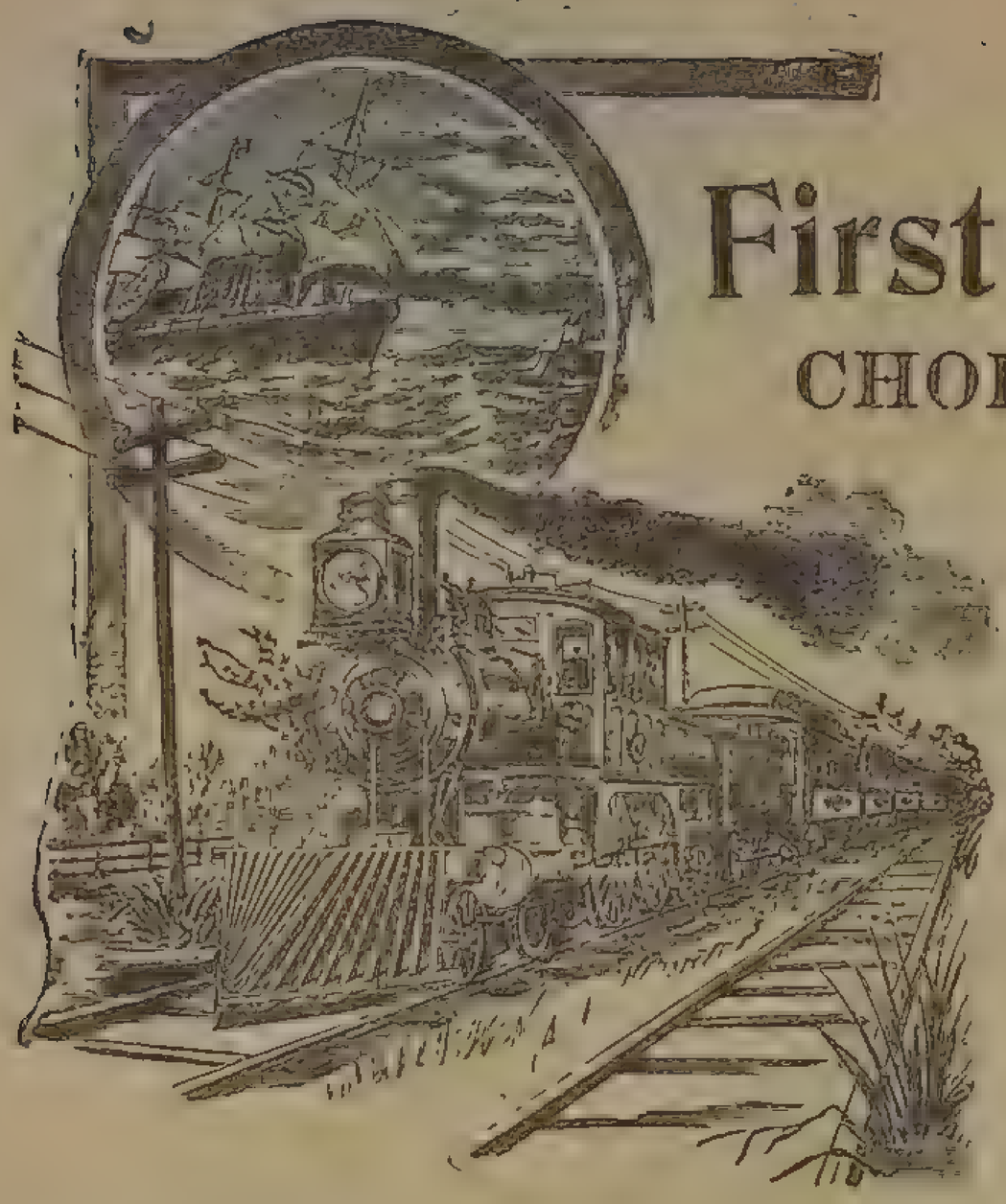
The Point of View.

By Rabbi ISAAC LANDMAN.

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The Point of View.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, March 1st, 1908.

Benevolent Order Religion.

A gentleman volunteered to me, the other day, the reason for his non-affiliation with Temple or Synagog and for his non-attendance upon divine worship in many, many years. "Science and criticism have exploded your creed and your dogma and your theology. Being good and doing good, the principles of ethics and brotherly love of my benevolent order are religion enough for me," said he, with that air of superior wisdom and finality which he probably assumes when dealing with his "hands" in his office or factory.

The Story of the Vegetarian and the Sheep.

I related to him, in reply, the story of the good-hearted vegetarian and his sheep. This vegetarian loved his flock of sheep. For sentimental reasons he would not sell them; as a matter of principle he would not convert them into mutton. One day an epidemic, fatal to sheep, reached the neighborhood. To save his flock, the vegetarian had each sheep inoculated with an antitoxin, to the pain of every one of them, to the amusement of the local butcher who sat on the fence during the process, urging that the sheep be turned into a bank account and to the great satisfaction of the good-hearted proprietor whose flock, in all that vicin-

ity, did not succumb to the contagion. The sheep, however, complained. They could not understand the unnecessary infliction of pain accompanying the inoculation. "Would that the smiling, laughing gentleman, who sat on the fence, were our owner," said they, "and not that old, grumpy individual who caused us all to be hurt."

Differences in the Point of View

There is a difference in the point of view, you see. When the difference is on the side of error, it may usually be attributed to an outward and superficial acquaintance with the truth—as was the case with the sheep. The bold, authoritative, cock-sure expression of the point in view is usually due to the candor of ignorance or the arrogance of the self-sufficient and short-versed in the field of knowledge—as was the case with my friend's dictum on religion.

"Being and doing good" not the essence of religion.

Now, we have no quarrel with benevolent orders. Everyone acknowledges the value and efficiency of their humanitarian principles. But "being good and doing good" is not the whole of religion. Nor do liberalism and broadmindedness and rationality, beautifully tinseled generalities, constitute religion. Creeds and dogmatic beliefs and the gymnastics of theology are not religion at all. When the Prophet Micah attempted the almost impossible task of defining religion in a single sentence he added to "doing justly and loving mercy," "walking humbly with God"; for the basic element of religion is the God-idea; the rest is an after-development.

Every thinking man recognizes that there exists a Power, of which he is not a motive force, that permeates, governs, and controls the universe. At first in-

stinctively and, as he advances in the scale of knowledge and civilization, consciously, man finds the necessity of establishing a right relationship with that Power. He discovers that he is only an infinitesimal part of the universe; that there is a universal dependence of one part on the others; that to establish a right relationship between himself and the Power that unifies all the parts of the universe, he must first reach a right relationship confirmed between himself and those parts upon which he is principally dependent. Therefore have there arisen these benevolent associations whose principles of liberalism, broadmindedness, rationality, humanitarianism, and efficient service of man to man are independent of creed and dogma and theology, but are based on the universal God-idea inborn in man, to endure as long as man endures.

Idea of God the basic principle of religion

Truly has President Eliot, of Harvard, caught the spirit of the ancient prophet when he said, recently, that the true test of any man's progress in civilization is his idea of God. The further we advance in the scale of civilization the more exalted will be our idea of God, the nobler and loftier will be the translation of this idea into efficient action for the service of our fellow-men. The action itself, however, let us not forget, is only a resultant of the idea; the *idea* is the essence of religion. From the fervor with which it fills us, from the intensity with which it affects our lives, from the inspiration with which it leads us on arise the benevolent ideals wrongfully designated as religion *per se*.

Civilization tested by this idea.

Exceptionally out of focus is the point of view of the Jew to whom the benevolent order spells all there

The Benevolent Order Jew—

is of religion. He is entirely void of that quality which one of the foremost thinkers in America to-day has set down as the true test of any man's progress in civilization—his idea of God. And he has no idea of God, because he lacks in the knowledge of mankind's development and of the position his own people holds in that development. "My people are destroyed for lack of knowledge," cried the Prophet Hosea. "The people that doth not understand shall be overthrown." Lack of knowledge and understanding, downright ignorance and stupidity, alone can explain the benevolent order, or the lodge, or the communal institution that "does good" as the religion of him who is born a Jew.

And his erroneous Point of View—

For nearly one hundred generations the Jew has been a never-failing and ever-potent factor in civilization's growth. His continuity and potency are due to no other cause than the influence of his idea of God upon his life and culture. It was his tenacious hold upon this idea as the basic principle of his religion that carried him triumphantly through the storm and stress period of uncivilization; that tested him in the crucible of outrage and persecution; that made him fit to play a significant part in mankind's civilizing advancement.

Due to lack of Knowledge.

The Jew to-day, therefore, whose religion is the oft-prated and rarely-lived generality of "being good and doing good"; who keeps aloof from Temple and Synagog because it is sufficient for him that his lodge, or order, or the communal institution to which he contributes "does good"; who scouts the idea of God as an influence in his life and development, is simply ig-

norant—ignorant of the historic forces that produced the present and of the very sources from which he derives his perverted point of view. For science and criticism, no matter how bankrupt they are leaving other religions, are only strengthening and fortifying the foundations of Judaism, as has been proved again and again. It is the Jew of this type who should crowd Temples and Synagogs, there to acquaint himself with the story of his own past; there to learn what part the Jewish idea of God has contributed to the progress of occidental civilization; there to test himself by the Jewish ideals that are to contribute to the civilization of the future.

"My people are destroyed for lack of knowledge . . .
The people that doth not understand shall be overthrown."
—(Hosea 4.)

Varying points of view the leaven of progress.

It is well that we vary on the point of view. Variance creates opinion. It gives impetus to thought. It ascertains the truth. It is the leaven of progress. Better is it to have an erroneous point of view, with a mind open to reason and conviction, than to have none at all. The most condemnatory thing that can be said of a man, regarding his mental state, is that his point of view never changes. This is true whether it is applied to conditions religious or secular. The history of religion, especially the reformations in Judaism and Christianity that shattered so many cherished points of view; the revolutions in forms of government; the seven-leagued strides of science; the development of the ethical standard; the present-day rebellion against long accepted commercial principles—all evidence the shifting in viewpoint as the forerunner of progress.

The fable of The Frog in the Well—

In formulating our point of view, however, there is a danger that, like the fabled frog, we focus our lens from a narrow angle. A frog once lived in a deep well and was well contented with the waters. When told about the ocean the frog laughed outright. Such an expanse of water was, in its experience and to its way of thinking, an utter absurdity.

And the forming of Points of View.

Thus, nothwithstanding our vaunted breadth of education and liberality of mind, we most often form our point of view in the bottom of a deep well. Viewing life from our own narrow, sordid interests, we cannot comprehend a generous, unselfish humanity. Being unloving, unmerciful, and seeking only our own good, we cannot conceive an all-loving, all-merciful God, working good for all. Attaining success in our vocations by underhanded, unscrupulous dealing, we cannot grasp the idea of a commercial system based on scrupulous honesty. Believing ourselves entitled to all the blessings that nature and human ingenuity produce and failing to get them, because of our own weaknesses or those of others, we become bitter pessimists, decrying life as a farce, idealism as cant and the idea of God as a sham.

The artist, the merchant prince—

The English artist, Turner, was once showing one of his masterpieces to a wealthy Londoner. The merchant prince was not much impressed. "To tell you the truth, Mr. Turner," he finally said, "I've lived forty years on the Thames, and have never seen it look like this." "No!" replied Turner. "But don't you wish to God you could?"

And the River of Life.

Of course he could not. Nor can we see the beauty and charm and idealism on the river of life, steeped,

as we are, in mental grossness and measuring everything, as we do, on the side of its material value. We see on its surface only the plying steamers and the dirty barges; on its banks, the water-rats and the scum of humanity that congregate there. And when the artist idealizes the picture for us we do not believe his brush nor put faith in his genius. Our point of view has been narrowed and our vision dimmed in the bottom of a deep well.

The Point of View to Cultivate.

But come! Let us up out of its narrow confines, and ride on the waves of the wide ocean. What a broad outlook! What an expanse of sunshine! A storm, you say? It will soon pass. We are out of the sight of land, you say? Behold! We see it again, on the horizon, in another direction. This is the point of view we must cultivate: to see the world from the optimistic, the ideal side; to have faith in the inborn goodness of the human kind; to base our own lives on the idea of an all-loving Master of the universe, who is God.

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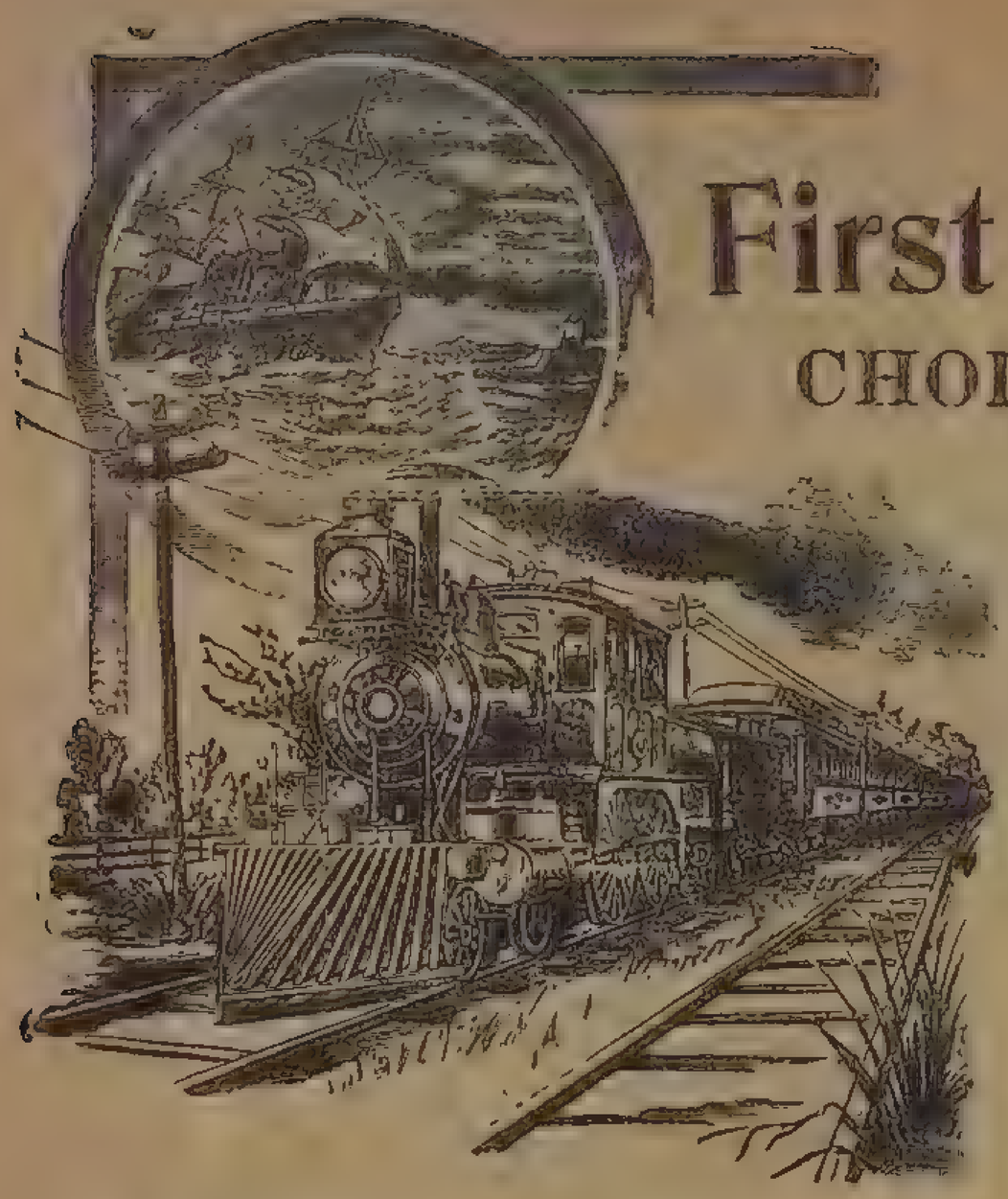
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Prejudice—Its Genesis and Exodus.

I.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 8th, 1908.

It is of prejudice that we shall speak to-day, and on the two Sundays following. To get to our subject with as little loss of time as possible, it will be well to have at the very start a clear understanding as to what is meant by prejudice, so that we may the easier get to the root of it, and, if possible, find a way for its eradication.

Primarily, as the derivation of the word indicates, prejudice is a pre-judging, a forming of opinions independent of facts, an arriving at conclusions unfounded on truth, a conceiving of dislikes unwarranted by cause, a condemning of a whole people from a dislike formed of one or a few of that people, a judging as false, injurious, hostile whatever differs in faith, speech, and custom.

Prejudice defined.

To illustrate: An advertisement that no Catholic or German or Irishman need apply, that the patronage of Hebrews is not desired, that foreigners are not wanted, is a manifestation of prejudice. Some few of these people have given dissatisfaction, and two hundred millions of Catholics, fifty millions of Germans, five millions of Irish are condemned for the sins of the few. Some Jews have proven themselves uncouth, and, for that reason, twelve millions of that people are branded as an undesirable class. Some Italians and Russians and Huns have proven themselves intemperate, anarchistic, revolutionary, and, for that reason, must the immigration of all foreigners either be greatly restricted or altogether stopped. Some capitalists and employers are thieves and oppressors, which fact is construed by agitators into a right to stamp all capitalists and employers as knaves

Illustrated.

and tyrants. It is quite common to run across such statements as "All men are liars," "Every man has his price," "Every Russian is a barbarian," "Every Frenchman is a sensualist," "Every Jew is a cheat." Each of these statements is the utterance of a prejudiced mind. Of isolated experiences sweeping generalities are made.

With what ease such sweeping generalizations are made, upon what little fact they are, at times, founded, how readily they may be turned from one extreme to the very opposite, can be gathered from a little experience had by the late Prof. Steinthal, of the University of Berlin. When still a student, he rented a room of one employed in a Jewish business house, who, one evening, returned in a very surly mood, and bitterly railed against his employer. Narrating his grievance, which was a case of gross negligence on the part of the employee rather than of injustice on the part of the employer, he concluded with the words: "The Jews are a miserable people." Upon Prof. Steinthal asking him whether he had ever worked for Jews before, he replied: "Yes, some years ago, I worked for Mr. R. Ah, he was a fine fellow! And I worked for Mr. F. till he died, a better man than he never lived. And lately I worked for Mr. S. who was goodness himself." And he proceeded to tell of some other Jews whom he knew or for whom and with whom he had worked, and growing more and more enthusiastic, he finally burst out with the words "The Jews are a splendid people!" They were "a miserable people" some ten minutes before, when, under a feeling of bitterness, he had started his narrative of grievance.

Ease with which sweeping generalizations are made.

The illustrations we have cited make quite clear to us that prejudice is either stupidity or ignorance of the laws of logical reasoning, or innate meanness. But, it is more than this. There are dislikes that seem to be instinctive or inherited, or that may have been acquired early in life, and which, notwithstanding a recognition of their injustice, cannot be shaken off. We all condemn prejudice, yet few of us are wholly free from it. Many of us suffer from the prejudice of others, and many suffer because of prejudice of ours. There are those who do

Some prejudice Instinctive.

not love us, and those there are whom we do not love, and were they or we asked to give a reason for the dislike, the answer would probably be that which Tom Brown gave to a similar question

"I do not love thee Dr. Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell."

We are, at times, controlled by prejudices that are older than we, older than our nation or our race, older even than the human family. There are prejudices that may be traced back to the time when we were still in the animal state, when the keen struggle for existence and for the perpetuation of the species kindled powerful passions, which regarded as friendly only what furthered these interests, and as inimical whatever opposed, or menaced them. Professor Shaler, of Harvard University, has written a special book, entitled *The Neighbor*, to show that many of our likes and dislikes differ only in degree, not in kind, from those that rule the lower animal kingdom.

Traceable to animal state.

Go as far as we may down the line of animal life, we encounter hatred everywhere, and everywhere we find it displayed whenever there is danger of self-interest being threatened or attacked. Whoever, in the lower kingdom, shows signs of desiring to appropriate for himself from another's means of livelihood is in the way, must be guarded against as an enemy, and, if possible, must be done away with. Whoever is a stranger, whoever belongs to another genus or species, is looked upon as an intruder, and is attacked as an enemy. Throughout the animal kingdom, like consorts with like, while the unlike oppose each other. As in the case of birds, where those of a feather flock together, so in every other genus or species, they of the same kind keep together; they of a different kind war with each other.

Animal hostile to stranger.

Passing from the animal state to the human species, we find the law of like attracting each other, and of unlike repelling each other, as universal and as powerful as we found it in the animal kingdom. The lower the savage the narrower his circle of friend-

Primitive society friendly only to its own kind.

ships, and the wider his area of hatred. In that savage or primitive state, only the immediate family comes within the horizon of regard, all others are enemies.

Rising in civilization, family interests widen to kinsfolk and to yet more distant blood relatives. Together they form the clan. All within that clan enjoy the friendship and protection of its members; all outside of it are looked upon and treated as enemies. Later, the clan grows into the tribe, the tribe into the nation or race, and the one-time family interest is now extended to all who constitute the tribe, nation or race, who speak the same language, worship the same Deity, observe the same customs, cherish the same traditions, follow the same general pursuits. There exists among them a bond of union that enables them to associate freely, to intermarry, to worship together. Finding themselves in their neighbors of like blood, of like speech and faith and mind and custom and tradition, their peace of mind is least disturbed, and their personal or communal or tribal or national interests are least jeopardized.

Unfriendly to alien.

But very different is their attitude toward those who vary from them in looks or speech, in origin or faith. If these are neighbors, there is perpetual warfare between them. If these take up their abode among them, every effort is made to dispossess them, and, if that be impossible, to harass and taboo them. All sorts of things are said of these foreigners, are believed of them, are done to them. Every means is employed to make clear to them that their presence is not only not wanted but is also regarded as a calamity. Their speech not being understood, there is at once a barrier to natural sympathy; mind and heart cannot freely go out to each other. Worshipping different gods invites hatred and persecution, lest the native gods be offended at the toleration, within the territory over which they hold sway, of worshippers of other gods, or lest the strange gods bring evil upon the land and people. Observing different customs—customs which, because of their strangeness, are unintelligible, weird, mysterious—fear is engendered lest some baneful, magical spell be connected with them. Thus it is that a feeling of distrust springs up in the native against the stranger. Distrust begets dislike. Dislike begets hatred. Hatred begets

persecution. The antipathy becomes deeply rooted, transplants itself from parent to child, transmits itself from generation to generation. In course of the ages, it becomes an instinctive prejudice.

There has never yet been found a clan or tribe or race among primitive peoples in whom this instinctive prejudice against the stranger did not exist. Nor has there been found a primitive people that took up its abode among clans, tribes, races, not their own, that did not reciprocate these antagonistic sentiments. Deeds, that are regarded improper when done to their own people, are permissible, even lauded, when done to the stranger. To rob the stranger is not robbery. To slay him is not murder. To violate the sanctity of his home is not crime. To profane his place of worship, or to mock at his gods, is not sacrilege. The ordinary laws even of primitive humanity cease to be operative at the border line of the stranger.

All things regarded fair to alien.

And to a considerable extent, the feeling of primitive man toward the stranger is that of the so-called civilized man of the present day. Dislike of the alien, whose speech and faith and customs differ from one's own, rules with considerable rigor even in the most advanced of societies. Not constituting an original settler of the country entered by the alien is considered good and sufficient reason for disliking and repelling him. In such countries as Russia, Germany, Hungary, where the battle-cry is Pan-Slavism, Pan-Teutonism, Pan-Magyarism, to thoroughly hate the alien is with many regarded one of the highest of patriotic virtues. There are people who know and feel that the treatment they accord to the stranger is not just, is not even humane, but their prejudice, rooted within them at a time when they were still in the animal state, dominate their better judgment.

Even civilized man inhospitable to alien.

There is no better barometer of civilization than that which registers the degree of man's subjection to, or freedom from, prejudice. A man may remember the Scriptural teaching of loving the stranger, of doing to others as he would be done by, but, if controlled by prejudice, remembrance will rarely

Treatment accorded to alien, barometer of civilization.

lead to compliance. If controlled by prejudice, there is nothing that an alien does, or even one of alien descent, that is not a reason for offense. Speaking a different language, he is disliked. Observing different customs, he is ridiculed. Worshipping in a different manner, he is hated. If he would mingle with the native, he is regarded forward and obtrusive; if he keeps to his own, he is held to be unsociable and seclusive. If he would identify himself with the political interests of the land, he is regarded ambitious and self-seeking; if, being repelled, he takes no interest in national life, he is branded as unpatriotic. If, in the struggle for existence, he proves himself successful, he is hated as a dangerous competitor; if he is unsuccessful, he is a pauper, a burden on the community, and should be expelled. If he is a capitalist, being an alien or of alien descent, he has robbed the country of its wealth by dishonest means, and is, therefore, not entitled to it. If he is a laborer, and demands his just dues, being an alien, or of alien descent, he is a revolutionist, an anarchist, and is, therefore, not to be tolerated. Rarely do we, even in our days, come across people who practice religion's teaching concerning the stranger, who love him as themselves, who treat him as they would wish to be treated were they aliens, who recognize in the alien a brother, one who has full right, on any part of God's earth, to life, liberty and the pursuit of happiness. Rarely do we come across people even in our days who make allowance for an alien's different forms and habits and customs, and who respect his different faith.

And with this truth no one is better conversant than the Jew. A stranger everywhere, he has everywhere met with the prejudice that is the stranger's universal experience. Scarcely a country where he has not suffered because of difference in language, faith and custom. Scarcely a people, among whom he took up his abode, that has not opened upon him all the sluices of prejudice for refusing to adopt its beliefs and practices. Of the friendship and hospitality of the nations he has tasted but little during his long and tragic history; of their antipathies he had more than an abundance. Wherever he settled, prejudice installed distrust and dislike and hatred ahead of him, and

This truth fully tested by Jew.

rarely did these permit him to rest in peace. For the most part, they did not suffer him to remain long; if his presence was tolerated, at all, he was subject to inhuman treatments, to enforced conversions, to cruel restrictions and exclusions.

This aversion, which the Jew awakened nearly everywhere, has puzzled and mystified many. The Christian church exploited it for its own benefit, explaining its own cruelty toward the Jew as a manifestation of God's wrath against him because his Palestinian ancestors had crucified the Son of God. A more clumsy, ecclesiastical invention than this is scarcely conceivable. For, in the first place, the Romans, and not the Jews, crucified Jesus. Secondly, a God cannot be slain, least of all by man. Thirdly, God, the Father, would never have suffered His only-begotten Son to be slain by human hand; or, if He had suffered it, it would have been because it was His wish. Fourthly, according to the dogma of the church, Christ came on earth for the express purpose of being slain so that through his blood all mankind might be saved. Fifthly, they, who by their deed enabled Christ to become the salvation of mankind, would have deserved the everlasting favor of God and man, instead of eternal and unappeasable wrath.

Aversion against him falsely interpreted.

No, it is not on theological but on scientific grounds that this universal aversion against the Jew is to be explained. Driven from his country, and wandering over the earth with his language, faith and customs, and refusing to abandon these for those of the people to whom he came, he encountered everywhere the all-powerful law of prejudice, whose universal sway we have traced from lowest animal to highest man, the law that makes the uncompromising stranger unwelcome, distrusted, disliked, hated, persecuted everywhere.

Due to scientific law and not to theological dogma

As long as the Jews lived in their own country they experienced no prejudice. They were honored, even courted, by kings and queens and mighty men of other lands. Hiram, king of Tyre, was proud to build the Temple of Solomon. Egypt felt flattered when one of her royal daughters married the king of Israel. The queen of Sheba, accompanied by a brilliant retinue, came

Regarded with favor in his own country.

from a distant land to feast her eyes on the splendors of Jerusalem. The Greeks and Romans were pleased to exchange embassies and to make treaties with Israel.

As alien experienced the prejudice common against aliens.

But, no sooner is their country conquered, and their glory departed, no sooner are they obliged to seize the wandering-staff, and to go forth as countryless and homeless wayfarers, when the whilom honored must taste of the inhospitality that awaits the alien. They are nowhere wanted; they are nowhere welcome. They encounter everywhere ill-will, because everywhere their strange language, faith and customs arouse distrust, dislike and fear. People to whom the beliefs and practices of the Jews are unintelligible form the absurdest notions of what they do not understand, and spread and root all sorts of falsehoods against them.

Charges that are raised against him

The most general charge is that of Haman. The Jews are accused of non-compliance with the laws and customs of the land, with forming a state within the state, and for that reason is their extermination deemed not only advisable but also imperative. According to Apion, the Egyptian, the laws of Moses contain nothing but what is bad and dangerous. Cicero says their barbarous superstitions must be fought, and accuses them of showing contempt for the splendor of Roman power. They prefer Jerusalem to Rome, says he, and they send money to the former city, which money they gather up in the Republic. The Jews are nothing but a superstitious nation, says Persius. Their Sabbath is a mournful day, adds Ovid. They worship the hog and the ass, affirms Petronius. Tacitus says the Jews are descended from lepers; they honor the head of an ass; they have infamous rites. One of the first instructions a convert to Judaism receives, he avers, is to despise the gods, to forswear his country, to renounce father and mother and children. They consider profane, he continues, all that is held sacred by the Roman, and indulge in things that to the Roman are forbidden. They worship the sky and the clouds, they despise the Roman gods and Roman laws, are the charges against them by Suetonius, Juvenal and Pliny.

Analyzing the mixture of truth and falsehood contained in these charges, it is easily seen where the trouble lay. The alien was not understood, and ignorance is the choicest morsel that prejudice feeds upon. His language was strange; his religion was stranger still; his customs were strangest of all. What the reason could not comprehend, imagination and prejudice elaborated, and they concocted a mass of perversions which would have been laughable had they not been so tragic in their consequences.

Charges due to ignorance.

The religion of the Roman and that of the Jew were diametrically opposite. The one was polytheistic, the other monotheistic; the one was material, the other spiritual; the one was a convenience, the other a conviction; the one a political institution, the other a faith believed to have been planted by God Himself. There was, therefore, no point of contact between the two. And, naturally, where there was neither knowledge nor sympathy, the absurdest inferences were drawn and believed.

Religiously, Roman and Jew diametrically opposite

Besides, Rome was not accustomed to such a religion and people as Judaism and the Jews. The religion of every other people conquered by her bowed to her will, and ultimately merged with hers. Judaism alone withstood all her allurements. Though conquered nationally, spiritually the Jew continued unconquered. He could suffer for his religion, but he could not surrender it. It was part of his life. He believed himself divinely chosen to be God's witness on earth. For that purpose had divine laws been given him, had mighty wonders been wrought in his behalf. For that end had he been set apart, had he been preserved, notwithstanding crushing defeats, repeated exiles, final expatriation. Whatever in the Roman law and religion did not interfere with his religion, that he cheerfully obeyed; whatever clashed with his religion, that he fearlessly disregarded, and resignedly he bore the prejudice and hatred it entailed. Profiting by his knowledge of the total absorption of ten tribes of Israel by the Assyrian conqueror, he knew that, unless he rigidly adhered to his religion and all its forms and all his self-excluding customs, the remnant of Israel would be likewise absorbed within the

Roman empire.' And so he preferred prejudice and hatred to proving himself faithless to his sacred heritage.

It was an extreme view, but, at that time, the only one that could make possible the continuance of the Jew. It was reserved for his religion to do what his country and armies had not been able to accomplish. Roman power could annihilate the nation but it could not destroy the Jewish spirit. All through history, we see conquered peoples submit to the laws of the conqueror; the Jew is the exception. Seneca even complains that the conquered gives laws to the conqueror, that he makes Romans accept his Sabbath, and other of his religious laws. His religion saved the Jew, but at the cost of implanting prejudices and hatreds which, with increasing rigor, have continued to this day. Wherever he came, he brought with him not only his exalted, ethical religion but also a minutiae of ceremonials and customs that introduced an impassable barrier between himself and others, that made social relationship between himself and those among whom he lived well-nigh impossible. He differentiated himself from others even in personal appearance. His religion dominated not only his soul but also his body. His religious laws prevented his worshipping with the Romans. His dietary laws prevented his eating with them. His marital laws prevented his intermarrying with them. His social customs prevented his consorting with them. His mourning for his lost nation prevented his feasting and rejoicing with them. His looking for the coming of a redeemer, who will restore him to his former home and glory prevented him from identifying himself politically with the people among whom he lived. Thus he erected around himself a wall within which he had peace of mind and content of soul, outside of which, however, there were piled up against him great masses of prejudice and hatreds that stigmatized the Jew as a being stubborn and superstitious, clannish and exclusive, morose and unsociable, as a being strange and peculiar, apart from the rest of mankind.

Religion saved the Jew at cost of prejudice.

It is easy enough for us of the present day to condemn as narrow the course the Jew pursued. It is easy enough to

wish that he had been broader, that he had contented himself with the spiritual and ethical parts of his religion, and that he had cast aside the self-excluding, hate-engendering ceremonial laws. But just as easy is it to see that, had he done this, there would have been no Judaism and no Jews to-day. The Gentile propagandists of Christianity did it, as we recently saw,* and the result was that in the place of the Jewish ceremonial they adopted pagan mythology and heathen idolatry, doctrines and dogmas of immaculate conception, trinity, resurrection, ascension, eternal damnation, through which Christianity has suffered untold agonies, through which were inaugurated its horrible schisms and massacres and *autos da fe*, and from which rational Christianity of the present day is endeavoring its utmost to cut itself free.

Given choice between Paganism and Jewish ceremonialism, he chose the latter.

The service which the Jew has rendered to civilization, since that time, must decide whether it was better for mankind that he continued faithful to his self-excluding religion, and suffered prejudice and hatred, or whether he should have abandoned it, and become lost within the Roman empire, an empire that subsequently became extinct itself.

Jew's service to civilization to decide whether choice was wise.

How the prejudice thus created was rooted deeper and planted wider by the successors of Rome, of this we shall speak in the second discourse of this series on *Prejudice—Its Genesis and Exodus.*

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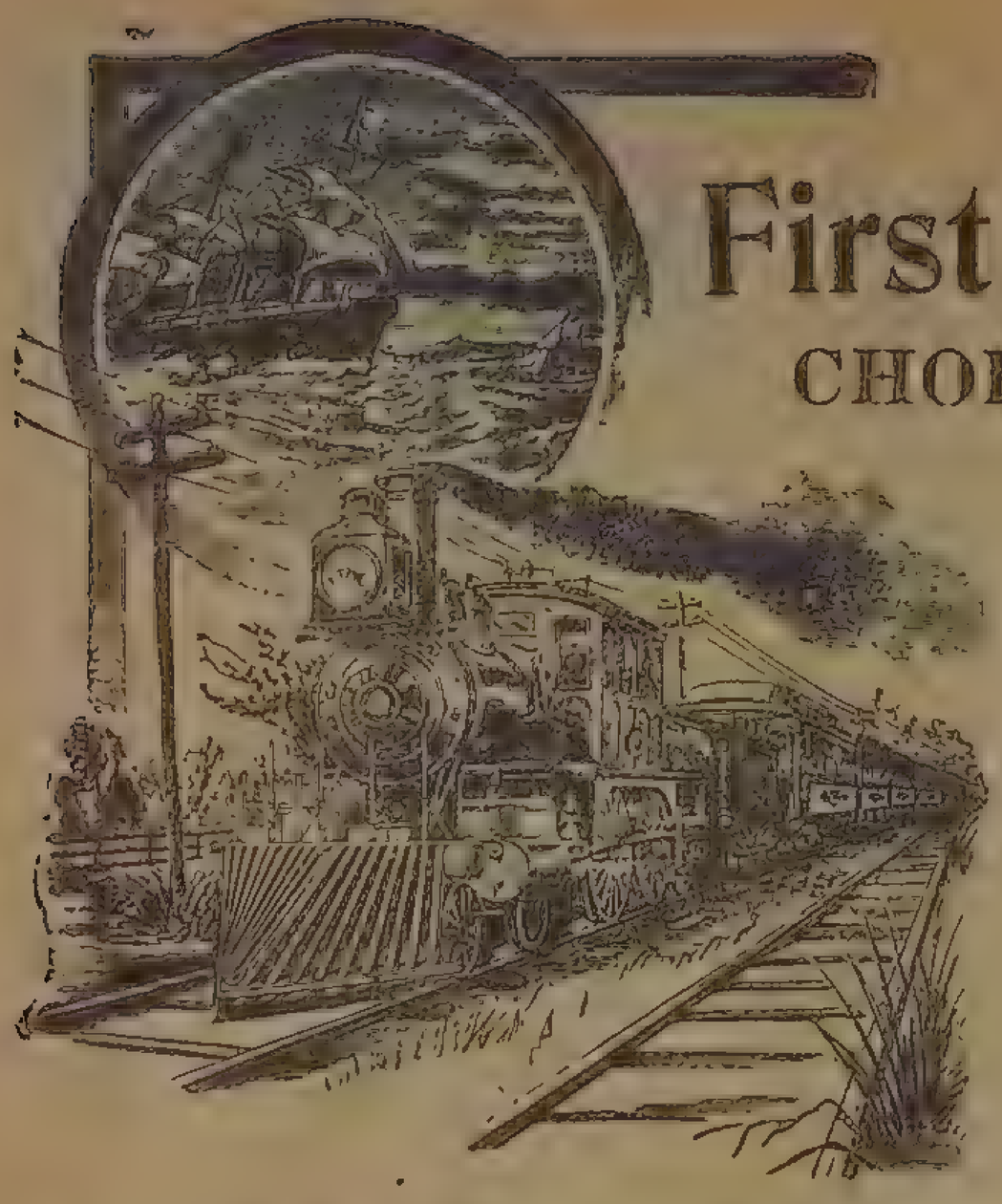
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Prejudice—Its Genesis and Exodus.

II.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 15th, 1908.

In our last discourse, we spoke of the prejudice which the Jew has encountered wherever he settled. Tracing it to its root, we found it originating in a law that rules all animal life, a law that attracts the like and repels the unlike, a law that, in the lower as well as in the higher kingdom, affords free and friendly intercourse to all of the same kind, and shows hostility to all of a different kind. We, moreover, showed that the law of like attracting and unlike repelling each other has become so deeply rooted that it has acquired the nature of an instinct, that, to a considerable extent, the young of all animal species enter life with an instinctive fear or hatred of those not of their kind.

Last discourse showed prejudice against Jew due to law of unlike repelling each other.

Analyzing the prejudice everywhere shown against the Jew, we found it to be a verification of this universal law. Driven from his country, and wandering over the face of the earth in search of a home, and bringing with him everywhere a different speech and different customs and habits, he ran counter everywhere to that instinctive prejudice that repels the alien. It was among the Romans, we found, where this prejudice showed itself bitterest in ancient times, and the reason was that to the instinctive law of unlike repelling each other—and the Romans and Jews were very unlike—there was added a political hatred of long standing, and this was superadded by a yet greater enmity arising from the Roman conqueror's inability of bending the conquered Jew to his will.

To-day, we are to speak of another hatred, which in the course of the ages became instinctive, and which sheds addi-

To-day shall speak of prejudice arising from religious hatred

tional light upon the prejudice which the Jew has awakened wherever he settled in Christian lands, a hatred that strongly verifies the fundamental law of the unlike repelling each other, *the hatred arising from religious difference.*

The Roman empire, whose territory in the early centuries of the present era extended nearly over all the then known world, was conquered by the Christian creed. And the Christian conqueror, being himself a Roman, was possessed not only of all his instinctive hatred of the politically unyielding alien but also of the hatred arising from the religious difference of the uncompromising Jew. Every Christological point of the newly converted Roman's creed the Jew had denied from the very first. He had denied the divinity of Jesus. Indignantly he had flung back the charge that he had crucified the Galilean Rabbi and patriot, and persistently he showed that Jesus had died a martyr's death, at the hand of Pontius Pilate, for having dreamed of emancipating Israel from the tyranny of Rome, and for having permitted his enthusiastic followers to proclaim him, in the public streets of Jerusalem, "King of the Jews," at a time when Judea was a tributary province of Rome, and in a state of sedition; which proclamation the Roman procurator punished by nailing the acclaimed "king" upon the cross.* There was nothing that could so wound the Roman's pride than this persistent countercharge of the Jew that the ancestors of the people who now worshipped Jesus as a God had crucified him, a few centuries earlier, as a Jewish traitor. And there was nothing which they were more ready to punish than the Jew's good memory, on the one side, and, on the other side, his unwillingness to serve as their scape-goat.

Jew's denial of divinity of Christ embitters Christian against him.

The Council of Nicea made Christianity the religion of the Roman empire. But was it the religion of Jesus which that Council established? Read the creed which it adopted as the foundation of Christian belief, and see whether you find a single teaching of Jesus in all that creed. You read there of a Trinitarian God,

The gospel of peace turned into a gospel of cruelty.

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*See Author's "*A Rabbi's Impressions of the Oberammergau Passion Play*," Lect. V, and "*From Jesus, the Man, to Christ, the Deity*," Lect. II.

of the Immaculate Conception and Incarnation and Resurrection and Ascension of Christ, but not a word of the beautiful teachings which Jesus had enunciated, not a syllable enjoining imitation of his noble life, not a word of being merciful and forgiving, of pursuing peace, of loving the enemy, of suffering persecution rather than persecuting, of resisting no evil, of turning also the right cheek to the smiter of the left, of doing to others as one wishes to be done by, of blessing those that curse, of doing good to those that do evil, of praying for those that injure. As Mr. G. F. Abbott so well says, in his recently published book "*Israel in Europe*,"

"The gospel which was intended to indicate universal peace, charity, and good will among men brought nothing but new causes of discord, cruelty, and rancor." *

Scarcely had the Nicean Council adjourned, when the victorious Trinitarians of that Council turned with a wrath almost satanic on their own brethren, the defeated followers of Arius, who had bravely stood out for a Unitarian God, who had endeavored their utmost to save Christianity from the grievous error of identifying Jesus with God, who, had they succeeded, would have spared Christianity no end of schisms and bloodshed and who might have succeeded, but for the decision against them by Constantine, one of the most criminal of Roman emperors, one far better versed in statecraft and murder than in theology.

Jew given choice between conversion or persecution.

The Arians having been effectively silenced, the Trinitarians now turned their attention to the Jews. Like the Mohamedans, three centuries later, who, in their march of religious conquest, gave conquered peoples the choice between the Koran or the sword, so these Christians gave the Jew the alternative between conversion or persecution. Refusing the one, the Jew had to accept the other.

Jewish religion branded "a superstition and a perfidy,"

And there was plenty of the other. He was branded as the accursed of God and man. Church and State being one, he was expatriated and outlawed. Cruel laws were enacted against him. Inhuman decrees placed him outside the bounds of humanity. The pulpits fulminated against him the bitterest

* Chap. V.

kind of teaching. They denounced his religion as the *superstitio et perfidia Judaica*, "the Jewish superstition and perfidy," and its followers they termed a godless sect of deicides, whose "extermination is demanded by God because of their murder of His Son." Abhorrence of the Jew became a Christian virtue, and persecution of him was regarded an exhibition of Christian piety. Conversion from Christianity to Judaism was punished with death; conversion from Judaism to Christianity was rewarded with special honors and privileges.

And spread throughout Christendom.

And as this teaching extended from country to country, and from continent to continent, wherever Christian missionaries transplanted the new faith, the Jew's doom was sealed. Already suffering from the law that makes the alien distrusted and disliked, his sufferings were now intensified by his being made also an object of religious hatred.

Nothing so clearly shows that hatred than the ecclesiastical and temporal decrees that were issued against him throughout Christendom. Everywhere, in their churches, Christians read the Jew's Bible, but no one seemed ever to think of complying with the Biblical command "*One law shall be to him that is home-born, and unto the stranger that sojourneth among you.*" *

Laws and edicts against the Jew.

Jews were prohibited from testifying against Christians, or from maintaining an act at court against them, even if the guilt was murder.

Jews were regarded and treated as aliens everywhere, even in countries which they had inhabited for hundreds of years, and which they had entered as sojourners long before their persecutors had entered them.

They were denied citizenship, representation, and the right of holding office.

They were prohibited from possessing real estate, from owning soil or tilling it.

Debts by Christians against Jews were declared invalid and uncollectable.

Marriage between Christians and unconverted Jews was prohibited under penalty of death.

* Exodus XII, 49.

Attendance by Christians upon Jewish divine services was prohibited, under the penalty of fine and excommunication. Attendance of Jews upon Christian services, at certain times of the year, to hear themselves roundly abused for their stubbornness and blindness in not accepting the Christian faith, was compelled, under penalty of confiscation of property and expulsion.

Jews were frequently obliged to enter into public debate with monks and priests to show reason why they should not enter the Christian church, and yet forbidden, under penalty of death at the stake, to say aught that might reflect on the divinity of Jesus or on any other Christological teaching.

Laws forbade Christians to consult Jewish physicians, "it is better," said the church, "to die than to owe one's life to a Jew"—a law which popes and kings were the first to disobey, as they almost generally employed Jewish body-physicians.

Laws permitted Christians to stone Jews from Good Friday to Easter Sunday, as a worthy mode of commemorating the crucifixion of the *Prince of Peace*.

Laws forbade to Jews the reading of the Talmud, and, on a number of occasions, ordered the confiscation of every copy of it, and its public burning.

Laws prohibited the erection of synagogues on public streets, and the preaching of sermons within them. Often they commanded the tearing down of synagogues; often they refused permission to restore old ones or to build new ones.

Laws obliged the Jews to live apart from Christians, in quarters especially set aside for them and other outcasts, which quarters, being generally too small for the needs of those who inhabited them, soon became overcrowded, and gave rise to all the horrible conditions consequent upon congestion.

Laws required Jews to wear special garbs, or special marks upon their clothes, to distinguish them all the more easily from Christians.

Laws excluded Jews from universities, schools, places of amusement attended by Christians.

Laws exacted special taxes from Jews for the clothes they wore, for the bread they eat, for the air they breathed, for every penny they earned.

When crossing a bridge they were included with the cattle, as to the toll they were obliged to pay.

Laws excluded them from every honorable profession, excepting that of the physician; and as to the honorable mechanical and commercial trades, every guild barred its doors to them, and left them no other choice for eking out a livelihood than that of the lowest trades, cobbling and tailoring, dealing in old clothes, peddling small wares, and pawnbroking.

Tradition made it a custom publicly to slap Jews, at Toulouse, every Good Friday. The Jews were obliged to assemble in the public square surrounding the church; the Count opened the proceedings by slapping the elder of the Jewish community, and his subjects followed suit, a custom that continued until the twelfth century, when the Jews purchased for themselves freedom from this public insult, by agreeing to pay annually a large sum of money into the treasury of the church.

Custom obliged the Jews to participate in the annual carnivals at Rome as clowns and buffoons, compelled them to run in the races ridiculously attired, and to ride through the streets mounted backward on donkeys, and holding the animals tails in their hands.

The clergy of that age, far from practicing the religion of Jesus, the peace on earth and good will among men, which had constituted his chief teaching, far from stopping the indignities heaped upon the Jew by laws, decrees and customs, only fanned hatred and contempt of him into hotter flame, by the kinds of sermons they preached. Specimens of these have come down to us, and they are certainly far from being creditable to the religion they represent.

Hatred against Jews inculcated by church.

The literature and folk-lore, too, of that age, teem with stories and tales against the Jew that could not but root all the deeper this Christian hatred and contempt of the Jew. Not a crime of which the Jew is not accused in these stories. Whenever a villain is needed to serve as horrible example, the Jew is always at hand to fill the want. Not content with making him the arch-

Promulgated by literature.

villain on earth, his malevolence is made to extend even into the regions of the supernatural. He is leagued with the devil, and, therefore, emits a sulphurous, sickening odor. He is in possession of satanic powers. He is a sorcerer and magician. He casts spells, brings blight and disease and death. Not a calamity anywhere, be it war or pestilence, be it flood or draught, be it even the appearance of a comet, but it is due to the execrable machinations of the Jew. And in that literature, there are no end of witnesses to testify to all that is said or written against the Jew, and no end of confessions by the Jew himself, wrung from him with the aid of the rack of the torture-chamber. Stories are told of his slaughtering Christian children to use their blood in the preparation of the Passover bread, of his stealing them on the *Feast of Esther* and on *Good Friday*, and crucifying them, of his having secretrites, in which he curses Christ and his followers. Like the Wandering Jew, he never dies; he only passes into a state of trance; he is born anew, to resume his evil course on earth with increased powers of viciousness. And of such ravings there are plenty more, and as varied as they are numerous.

And the "art" that is employed is truly a worthy companion of the stories they illustrate. The Jew is generally pictured in grossest carricature, with monstrous features, with hideous deformities, with faces blotched and unsightly, with horns and hoofs and tail. Sometimes he is represented with hands dried and withered, to show that he is descended of those who dragged Jesus to the cross; sometimes, with blood on his hands and feet, to show that he is descended of those who nailed Jesus on the cross; sometimes, with blood oozing from his pores, which marks him a descendant of those who witnessed the crucifixion.

Aided by "art."

As might naturally be expected, with laws against the Jew that make him an outcast, with preachings against him that mark him "a deicide," "an accursed of God and man," "an accomplice of the devil," with literature and art against him that make him the embodiment of all that is criminal and vicious and vile, there is little restraint to bitter hatred against him and cruel persecution. Found everywhere, he is made to feel at home nowhere. He

Resultant outrages.

is in reality The Wandering Jew. If tolerated at any place, it is generally just long enough for him to acquire money, which is no sooner acquired than it is pillaged from him by church, potentate, or mob. The longer his sojourn, the more cruel often the outrage, the rapine, the plunder that attends the expulsion. There is not a crime against the Jew that is not condoned. The hands of all are against him, his hand is powerless against all. Scarcely a year but that there is some pillage or massacre or expulsion of Jews somewhere. Scarcely a year when scores of them are not burnt at the stake. Scarcely a town, where Jews reside, that has not its record of Jewish martyrdom. The crusades, entered upon to drive the Mohamedan from the Holy Land, begin and end with the pillage and slaughter of far more Jews than of Mohamedans. Its very battle-cry is "Exterminate the enemies of Christ at home, before proceeding against them far away!"

Lest it be thought, that I have drawn too dark a picture of the martyrdom of the Jew in Christian lands, during the Dark and Middle-Ages, let Mr. Abbott, the Non-Jew, speak:

A Non-Jew's expression on these outrages.

"Jews massacred in France," "Jews massacred in Germany." "Jews massacred in England." "Jews massacred in Spain," again and again. These headings, not to mention expulsions, oppressions and spoliations without number, stare us in the face as we turn over the pages of the history of Mediaeval Europe, and the cold lines assume a terrible significance as we peruse tale after tale of bodily and mental torment, such as no other people ever suffered and survived. And as we read on, and try to realize the awful scenes, the desolate cry of the sufferers rings in our ears, like a long-drawn wail borne across the centuries: "How long, O Lord, how long?" *

Europe passes out of the mediaeval state, but the wail of the Jew sounds on. The Reformation comes, but the wail of the Jew sounds on. The Modern Age dawns, but the wail of the Jew sounds on.

Mediaeval cruelty against Jew passes into modern times.

For a brief time, there is a little respite in the cruelties against the Jews, it is when Catholic and Protestant are too busy slaughtering each other, for the glory of Christ, to have any time for the Jew. But when the sword has somewhat appeased their bitter wrath against each other,

* *Israel in Europe*, Chap. VI.

they both return to their pet aversion, the Jew. Even Luther, who had fought so bravely for independence of thought, for freedom to differ from others in religious opinion, publishes a pamphlet against the Jews, in which occur such phrases as these:

"The Jews are brutes. Their synagogues are pigsties, and ought to be burned. . . . . They drag in the mire the divine words. They live by evil and plunder. They are wicked beasts; they ought to be driven out like mad dogs."*

In England, Marlowe writes "*The Jew of Malta*," and Shakespeare writes "*The Merchant of Venice*," though both have probably never seen a Jew, since Jews had been expelled from that country some three centuries earlier, and the latter draws the plot of his drama from an old story, in which the part of the villain is played by a Christian, and not by a Jew.

Treatment of Jew in England.

In Germany of the 18th century, the liberty of conscience, accorded by Frederick the Great to all his subjects, excludes the Jews. They are obliged to live apart. Only a limited number are admitted, and made to pay a special annual tax for that privilege. Only a certain number are annually permitted to marry, and these only at a cost of purchasing $300 worth of china-ware from Frederick's royal porcelain factory. Citizenship and the right of holding real-estate are denied them. The higher callings are barred against them. Public schools are closed to them. The philosopher Mendelssohn is elected a member of the Royal Academy of Berlin; the king vetoes the election.

In Germany.

In Germany of the 20th century, there is an anti-semitic party in politics. The Jew cannot attain to an officer's rank in the army, and, barring a few isolated exceptions, he cannot hold a Government position, serve on the Judiciary, or fill a professorship in any of the universities.

In Russia and Roumania the attitude toward the Jew is still that which was manifested toward him during mediaeval times, and we need but mention Kishineff to illustrate our meaning.

In Russia and Roumania.

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* *The Jews and their Lies.*

In France, the recent Dreyfús outrage, and all the malicious forgeries and perfidies and perjuries and assaults to which it gave rise, the condemning, at the court room of Rennes, under the very image of Jesus, an innocent man of one of the blackest of crimes, one whose only guilt is that of being a Jew, these tell better than any words of mine can tell what the feelings of vast masses of Frenchmen are against the Jew.

In France.

And as to the United States, the home of liberty of conscience, the haven of the oppressed of all faiths and peoples, the exclusion of the Jew from certain clubs, schools, hotels, societies, show only too clearly that even here, in this blessed land of the free, prejudice against the Jew has rooted itself.

In United States.

Such treatment of the Jew, even in modern Europe and in these United States, notwithstanding the advance of knowledge and culture is, probably, no longer a mystery to you. The survey, brief as it was, has probably made clear to you the whence and why of the prejudice against the Jew.

Religious hatred transmitted from generation to generation.

We must pass out of the realm of history, and enter that of psychology. We are dealing with an instinct which is the strongest kind of verification of the fundamental law of the unlike repelling each other. Political contingencies had made the Jew an alien. Religious contingencies made of him an alien of aliens. Scarcely had he acquired the language and habits and customs of one land, when he was driven out, and forced to enter, as an alien, some other land, there, before long, to experience a like fate. There was thus planted, in the course of the ages, a feeling of aversion against the Jew which, to-day, laughs reason to scorn, and, with very many, makes love of the Jew well-nigh an impossibility.

And it could not well have been otherwise. At the cradle, in the nursery, in the religious school, in the church, the child of the centuries of long ago, was told by mother or grandmother, by teacher or priest, the horrible story of the Jew, how he had slain a God, how he had been cursed for it, how he had been made a fugitive

Became instinctive in Christian.

and an outcast on the face of the earth, how he was degraded and despised everywhere.

It was told of his secret league with the devil, of the heinous crimes he committed, of the terrible calamities he brought upon lands and peoples.

It was told how he was barred from associating with decent people, from following decent trades, from attending decent schools, from living where decent people live, from dressing and from enjoying themselves as these dress and enjoy themselves.

It was told of the falsities of his religion, of the ridiculousness of his customs and ceremonies, of the hatred he cherished in his heart against the Christian, especially against the Christian child, for which he lies in wait in order to seize it and crucify it, as he had crucified the Savior, and either uses its blood for his Passover bread, or drinks it to slack with it his burning thirst for revenge.

Can you blame the child, if there was thus planted within its very soul a horror of the Jew, a fear that made it shudder at the mere thought of him, and flee for its life at the sight of him? Can you wonder that this feeling transplanted itself from father to son, from generation to generation, from age to age, till hatred of the Jew became instinctive, and found expression in those cruel laws and edicts, massacres and expulsions, exclusions and restrictions, of which we have spoken.

Because instinctive in Jew.

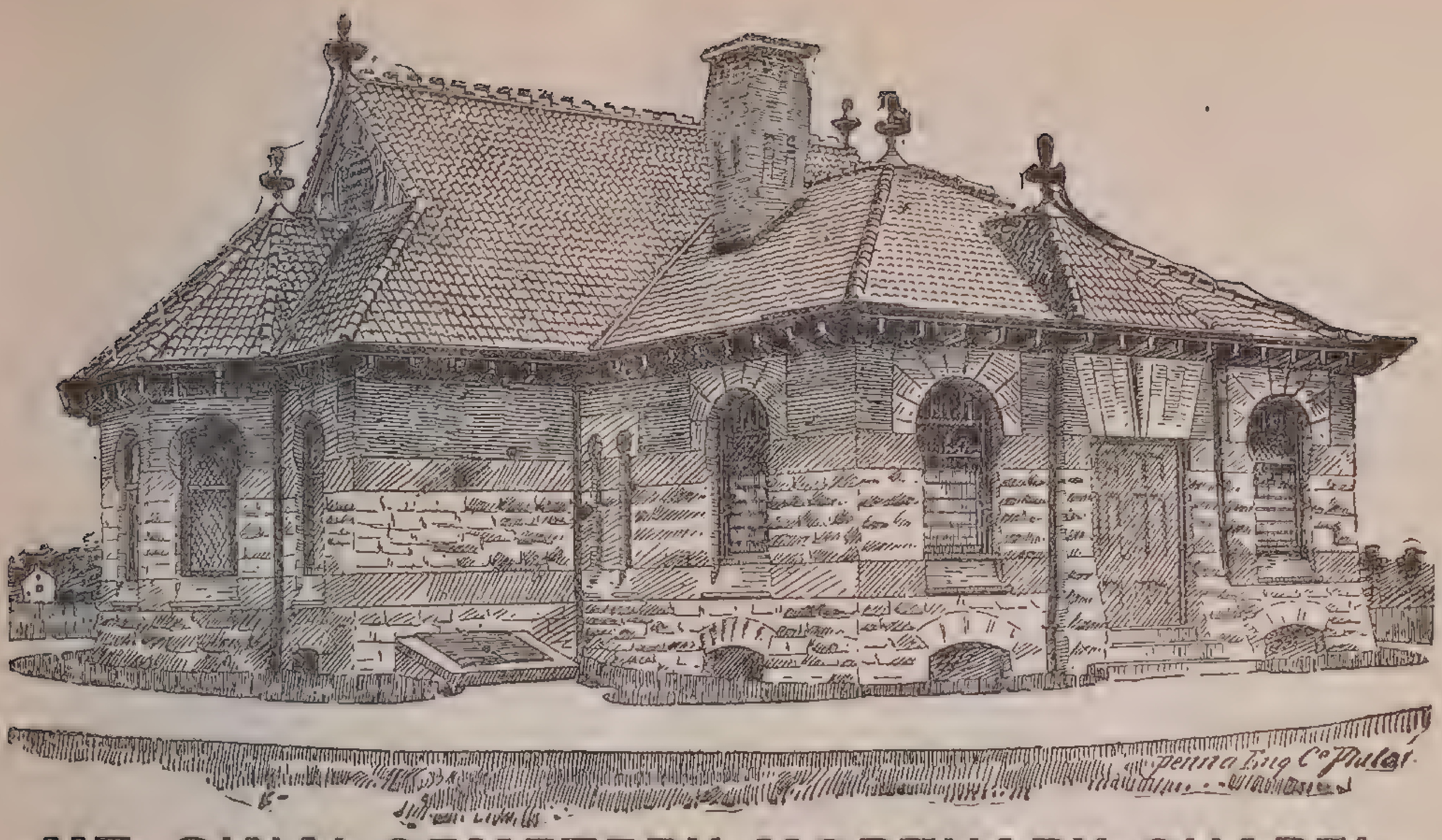
And as for the Jewish child, it, too, was told, on its parent's knees, or in its religious school, in those dark and cruel days when persecution was as its height, how the Jew was charged with having murdered Jesus, whom the Romans had crucified; how, after having murdered him, they made a god of him; how, because the Jew refused to worship him, horrible cruelties were visited upon them by Christian people; how, at any moment, a Christian mob, headed by priest and crucifix, may burst upon them, rob them, outrage them, torture them, kill them; how, at any moment, it may be seized, and dragged to the baptismal font, and forced to become a Christian, while its parents may be dragged to the stake, and there burnt alive; how, at any

moment, they may be driven from their homes, and obliged to wander over the earth in search of a new home; how even the barest human rights are denied them; how they have no rights at court, no redress anywhere; how they are obliged to live and dress and labor differently from others; how their only salvation lies in money, and their highest duty to cultivate the art of accumulating it; how whatever temporary peace and shelter and protection they found was only to afford them sufficient time and opportunity for accumulating money, that it may greedily be taken from them, as milk is taken from the cow, or honey from the bee, or as the sheep is fleeced of its wool.

Can you fathom the impression such tales of woe made upon the Jewish child, the horror the very name of Christian awakened within it? What more natural than that this aversion should transplant itself from generation to generation, from age to age, and, in the course of time, become an instinct? Being repelled, by restrictive laws, from friendly association with the Christian, and finding friendship and sympathy only among his co-sufferers, what more natural than that the Jew should have associated exclusively with his own people, and that, in the course of ages, the law of *like attracting each other* should have made an instinct of the attractiveness of Jew for Jew?

Here, then, are two deeply rooted prejudices, that of the Christian against the Jew, and that of the Jew against the Christian. How two other prejudices associated themselves with these, one, national, the other, economic, and how these might be obliterated, and Christian and Jew be brought and kept together in peaceful and cordial relationship, this shall constitute the subject of consideration in our next discourse, the third in our series on *Prejudice—Its Genesis and Exodus.*

Yet other causes of prejudice to be considered.



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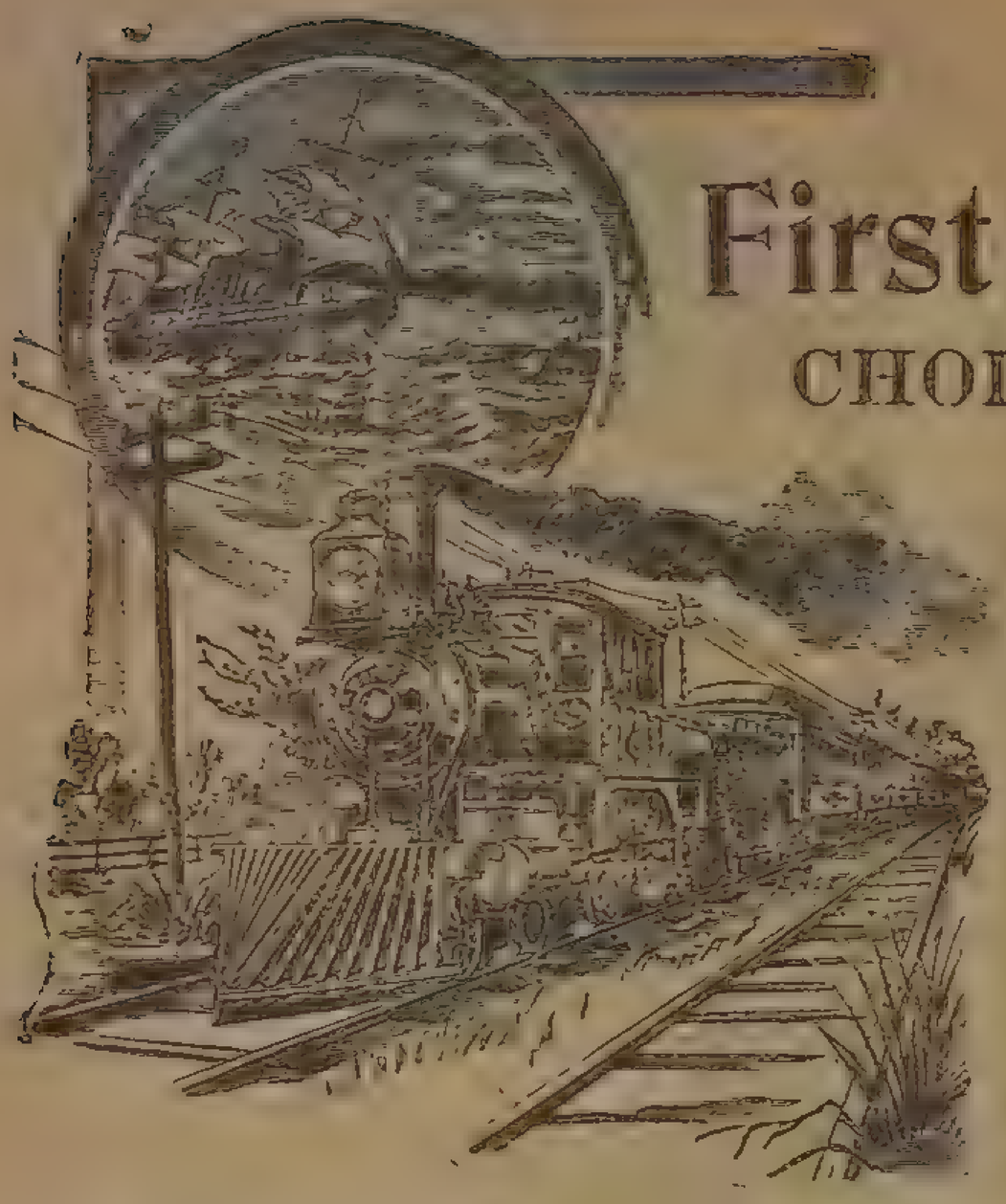
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Prejudice—Its Genesis and Exodus.

III.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 22d, 1908.

In the two discourses thus far delivered on *Prejudice*, we were made acquainted with that fundamental law in animal and human life that attracts the like and repels the unlike, and we were made to see a powerful verification of that law in the aversion universally shown toward the Jew, by reason of his differing from others in speech or custom or religion.

Besides *social* and *religious* reasons, *national* reasons for prejudice.

To-day, we are to find another verification of that law in the dislike shown, in many lands, toward the Jew, by reason of the wide-spread belief that he differs *nationally* from the people among whom he lives.

There was a time in the history of mankind when racial and national interests were deemed higher than all other interests, when all who traced their origin to the same racial roots, or acknowledged fealty to the same national chief, constituted one brotherhood, while all who traced their origin to different racial roots, or acknowledged different national heads, were regarded alien and hostile.

In primitive times national and racial ties strongest bond of union

When Christianity arose, it set for itself, as one of its goals, the task of putting an end to racial and national differences, and of unifying the human family, under the spiritual leadership of Christ. It was an ambitious goal, and one well deserving of success. Nineteen hundred years have passed, and yet the goal is not even in sight.

Effort made to make Christianity bond of union between man and man.

Racial and national antipathies have continued to this day, notwithstanding a common acceptance of Christianity.

Effort failed.

With very many people a fetich is made of race. With very many, national interests are regarded far more weighty than those of religion. Christian nations wage cruel wars against each other, contrary to the teachings of Christ, and even supplicate the same Christ for victory over each other. Pride of belonging to a particular nation seems, with not a few, to be considerably greater than that of belonging to a universal creed, and far more eagerness is displayed by them to widen national borders than to deepen international fraternization.

Nationalism has, in modern times, taken the place of *Humanitarianism*. It has to many become a kind of creed.

Nationalism has taken place of humanitarianism.

There are those to whom nation is everything, and humanity nothing. There existed far more of the spirit of international fraternization shortly before and after the American and the French Revolution than there exists to-day. Ever since the days of Napoleon, there has been a reversion to primitive, racial selfishness and national antipathies. Each nation deems itself the best; each race regards itself the purest. Each thinks the other inferior. So-called Aryan looks down upon so-called Semite. Slav and Hun, Teuton and Gaul, Irish and Anglan, mutually detest each other. And, as long as racial and national differences are thus accentuated, there is little likelihood of universal peace among the nations, even though they may subscribe to a universal creed. And there is still less likelihood of better treatment of the Jew, seeing that, by nearly all of them, he is regarded as not being a part of their nation, as constituting a nation within the nation.

I well remember the evening when this truth was vividly impressed upon my mind. It was in the summer of 1894, at

Interesting experience at home of Count Tolstoi.

the supper table of Count Leo Tolstoi, at his country seat, at Yasnaya Polyana, in Russia. In the mail, that had been brought to the table, there were a number of papers. Opening one of these—it was the London *Standard*, I believe—Count Tolstoi observed that an article of his had been severely censored by the Russian government. Large parts of it had been smeared over with black ink. The count expressed surprise that the censor had

permitted any part of the article to remain unblackened, since the parts spared were as radical as those that had been daubed over.

Inquiring of the count what the nature of the article was to have deserved such treatment, he replied that it was treatise on the subject of "*Christianity and Patriotism*," which, not being able to publish it in Russia, he had sent to England for translation and publication. In the treatise, he continued, he showed that *Christianity* and *Patriotism* were incompatible, that the latter was an artificial creation, skilfully nourished by rulers for their own interest. On account of it, said he, wars are waged, and no end of other evils are wrought, and sufferings are inflicted by Christians against Christians, who, *religiously*, are taught to love each other, to forgive one another, to do good one to the other, and who *patriotically* are trained to hate or overreach each other. He regarded patriotism both *stupid* and *immoral*, *stupid*, because every country regarded itself the superior of all others, and *immoral*, because it lures nations to possess themselves of advantages at the cost of the others, thus violating the fundamental law of morality, that of doing to others what we do not want others to do to us. At one time, he continued, when people were obliged to defend their home and country from savage invaders, patriotism was a virtue. To-day, however, when patriotism is hypocritically excited to induce Christian to slaughter Christian, to destroy commerce and paralyze industries, because of a real or imaginary insult to a ruler or to one of his family, or because of a desire to afford practice to a large standing army, or to gratify the vanity of an ambitious diplomat, or the greed of a ruling dynasty, or to test a new kind of warship, cannon, or rifle, or to divert the mind of a discontented people from political conditions at home—when patriotism is excited for ends such as these, it is a vice.

Toistoi regards patriotism inimical to Christianity.

Somewhat shocked at this harsh handling of patriotism, I ventured to ask the count whether he did not confound *patriotism* with *nationalism*. "No," said he, "but for this misguided patriotism, there would be no nationalism; but for it, there would be *Humani-*

Believes that nationalism bars humanitarianism

tarianism, men would think more of the rights and needs of humanity at large than of their own petty, personal or national interests."

I ventured upon a second question. "Is it not this spirit of narrow nationalism that makes the lot of the Jew so hard in most of the European lands?" I asked.

And incites hatred against Jew.

"What else can you expect?" replied the count, in a voice that showed considerable feeling. "If, for instance, a French Christian hates a German Christian, the latter living outside of France, what other treatment than hatred can the Jew expect, seeing that he, besides being supposed to differ in nationality, and besides differing in creed, lives in the land and of the land?" "But, is the Jew of different nationality, and is he an injury to the land in which he lives?" I asked. "He is so regarded by the unthinking," said he, "as for myself," he continued, "as a Christian, I recognize no difference between man and man. I know no national lines. I regard all men as brethren. And as for the Jew being an injury to the land he inhabits, the expulsion of the Jews from Moscow, and other cities, has shown only too clearly that, with the departure of the Jews, prosperity departed likewise."

Count Tolstoi may be an extremist in many of his views, but, of one thing, I am sure, he understands the spirit of Christianity. Were other Christians to understand Christianity but half as well as he understands it, and practice the religion they profess but half as well as he does, we would hear little of warfare between Christian nations, little of prejudice of Christian against Jew, and of Jew against Christian.

Believes that with its cessation, persecution of Jews will cease.

And he also understands the Jewish question, of which he gave strong proof, shortly before I took leave of him. "When we in Europe," said he, "shall have learned what you Americans seem to have learned, namely, that the law-abiding people of a country, no matter what their religion or race, constitute the citizenship of that country, and that, therefore, American Jews are Americans, Russian Jews are Russians; French Jews, French; and German Jews, German; and so on, when Europe shall have learned that lesson, there will no longer be a Jewish problem, nor will we any longer hear of Jewish persecutions."

It is a consummation devoutly to be wished. But, I greatly fear, its day of realization is far in the future. We are probably as far from seeing the Jew universally regarded a fellow citizen, and treated as such, as Count Tolstoi is from seeing nationalism universally merged in international *Humanitarianism*. There is no end of prejudice, to-day, against the Jew, on the ground that he is a foreigner, that he does not constitute a part of the nation in which he lives, even though he may be able to trace back his sojourn in that country a number of centuries. Enter whatever civilized land we may where Jews reside, we find, for the most part, that they have been residents there for many centuries,—in some instances, ten, fifteen, twenty centuries—that they speak the language of the country, wear the national garb, engage in the national trades and industries, serve in the national armies, fight the national battles, pay the national taxes, revere the national flag, possess the typical traits of their respective countries—the French Jew having the looks, gestures and characteristics of the Frenchmen, the German Jew those of the German, the Italian Jew, the Russian Jew, the English and American Jew those of their respective country—and still they are treated, in many of them, as aliens, and made to bear the dislike and hatred that are the universal lot of the alien.

Jew treated as alien.

And the saddest of all is that in a number of countries, such as Russia and Roumania, he is prevented from being legally a part of the nation, he is denied citizenship rights, he is forced to live apart from others, and to associate with his own, and then he is charged with constituting a people within a people, a nationality of his own, a charge which, though utterly false, breeds no end of dislike against the thus excluded.

In some countries denied citizenship rights.

In other countries, every now and then some one rises, and, in speech or print, declares that the Jew is incapable of patriotism, that only his body inhabits the land of his sojourn, that his spirit is in Palestine, that he is daily expecting the coming of a Messiah to lead him back to Zion, and, therefore, takes little or no interest in the progress of the land which he inhabits. And the agita-

In others accused of desire to return to Palestine.

tion of modern-day Zionists for a resettlement of Palestine by Jews is cited as proof for these statements.

There is no denial that, for many centuries after the expulsion of the Jews from their Palestinian home, their yearning for a return was great. Neither do we deny that such a yearning is strong to-day in the hearts of those who are not only barred from citizenship rights in the countries they inhabit, but who are also denied even the barest human rights; who are unable to eke out an existence, notwithstanding the hardest kind of toil; who are subjected to outrageous indignities, and, not infrequently, to horrible massacres, who, therefore, long for some bit of territory, preferably their one-time Palestinian home, which they might call their own, and who appeal to their brethren, in such countries as ours or England, to assist them in gaining their hearts' desire.

True of the oppressed.

That charge, however, is false when applied to the Jews of such countries as the United States, England, Holland, Italy, France, Germany, Austria, where they are in possession of most or all of their citizenship rights. And even but a little inquiry would suffice to convince the accuser of its falsity. Let him search the war-records of our Civil War, in which the Jew of the North and the Jew of the South, stood arrayed against each other in deadly battles, and then let him tell us whether the Jew is capable of making heroic sacrifices for the country which he inhabits, let him tell us whether it is his country or his coreligionist that has prior consideration. To quote a non-Jewish authority:

False of those who enjoy political rights.

"If we want an answer to the question, 'Can a Jew be a Patriot?' we need only glance at the history of modern Europe. Did not Jews fight with the Germans against the French in the days of Napoleon, with the Hungarians against the Austrians in 1848, with the Austrians against the Prussians in 1866, with the Germans against the French and the French against the Germans in 1870, with the Roumanians against the Turks in 1877? Or can man express his devotion to his country in a more unambiguous manner, than by dying for it?"*

Let him turn to the parliamentary histories of these respective nations, and read of the patriotism of Disraeli in Eng-

* G. F. Abbott, "*Israel in Europe*," Chap. XXIII.

land, of Lasker in Germany, of Cremieux in France, of Juda P. Benjamin in the Southern Confederacy, and of yet other Jews, and let their records declare whether it was their respective country or Palestine that had their patriotic affection. Let him enter the halls of learning, the mines of research, the busy marts of commerce and industry, and observe the large place the Jew occupies there, and then let him declare whether it is the interests of a far-away, Mohamedan Palestine which the Jew furthers or that of the country which he inhabits. Let him inquire of President Roosevelt as to the work done by the *Department of Commerce and Labor*, and then let him tell us whether Secretary Straus runs his office for the benefit of the Jew, or in the interest of the people of the United States. Let him inquire as to the manner in which the Jewish Lord Mayors of London, or the Jewish Mayors of San Francisco, Cincinnati, Chattanooga, discharged their duties, or the present Jewish Mayor of Rome fulfils his obligations, or the Jewish Deputies, Members of Parliaments, Legislators, of such countries as France, England, Holland, Belgium, Italy fulfil theirs, and then let him tell us whether the Jew does not regard his country's interests first, and those of the Jew last.

Meaning of Nation,

At times, I wonder whether there is more of ignorance than of malice in the charge that Israel, the world over, constitutes a nation. There is a misuse of language in the term "Jewish Nation" that would be quite farcical were it not so sad in its results. A nation is a political union of a people—no matter what the race, creed or color—that is ruled by the same government, is subject to the same laws, pays homage to the same flag, inhabits the same country, or colonies of that country.

Contradicts charge of Jewish nationality.

To speak, therefore, of the Jews, who are scattered all over the globe, who are not held together by a common government or common laws or by a common flag, among whom there has not existed a single bond of political or territorial union for some nineteen hundred years, who do not command a single tract of land on all this wide earth over which floats a flag of their own, who do not speak a common language or even acknowledge a common religious head, who have and hold absolutely nothing in

common, save a common God and a common past—to speak of such a people as a nation argues either deplorable ignorance or malicious perversion of truth.

But, whether it be ignorance or malice, it is a charge that is frequently made, that is very prejudicial against the Jew, that deeply implants within the hearts and minds of the other people of the country he inhabits a feeling that he is a foreigner, an alien, unlike the other people. And very naturally, he falls under the sway of the law of *unlike repelling each other*, and prejudice and hatred are the results.*

False charge a fertile source of prejudice

Let a man, like the Rev. Dr. Parkhurst of New York, speak out against national evils or municipal corruptions, he may be attacked, in return, as an individual or as a fanatical preacher, but no one will think of denying his right to speak, or of attacking his Presbyterianism, or of wreaking vengeance on Presbyterians. Let a Rabbi do what Dr. Parkhurst does, and, even though that Rabbi be a native, even though he be a son or grandson of an American-born citizen, the attack, in far too many instances, takes a different turn. He is attacked as a Jew. He is told that, being an alien, he ought to be thankful that he is tolerated in this country, and that, therefore, he ought not to meddle in things that do not concern him, or, if he does not like them, he shall go back to his own country. And not infrequently, vengeance is wrought on Jewish people for utterances of the Rabbi, utterances for which they are in no wise responsible.

Another charge is that of the Jew constituting a race by himself, a race that is different from, and hostile to, that of the people among whom he lives, a race that does not blend with any other, a race that holds to, and seeks the interests of, only its own. The theory of a racial difference between Caucasians has been so thoroughly exploded by authoritative scholars, that it would not be worth while mentioning, were it not for the fact that the general belief in it is one of the most fertile sources of prejudice against the Jew.

As is also belief that Jew differs racially.

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* See article by Goldwin Smith, entitled "The Jews," published in *The Nineteenth Century*, November 1882; and another article by the same author, on the same subject, published in *The Independent*, June 21, 1906.

Even if we deny the teaching that all mankind is descended from a single couple, and accept that of peoples having had separate origins, there is no such thing as uncrossed blood in any people.

Theory of racial difference among Caucasians abandoned.

There is not to-day one pure ethnic stem, not one unamalgamated nation, not one undiluted race. In the course of the migration of the early peoples, in the ages of constant warfares, when whole races and nations were scattered as captives and slaves among other races and nations, with whom they intermarried, and by whom they were absorbed, in the centuries of persecutions and rapines, crossing of blood was as impossible of prevention as it is impossible to-day to prevent, in our country, descendants of Irishmen and Italians, of Russians and Germans, of Frenchmen and Dutchmen to intermarry. Abraham and Joseph and Moses and Solomon took unto themselves Egyptian wives. David was the descendant of the Moabitic Ruth. Ahab married the Sidonian Jezebel. The Edomites were absorbed in the Israelitish nation. Any number of royal and other aristocratic families of Europe have intermarried with Jews. Proselytism between faiths was and is still quite common, involving the passing over of hosts of individuals from one people to another. Leroy Beaulieu is, therefore, right when he says*

"All modern nations are a mixture of peoples and races, more or less thoroughly blended. . . . The existence of an 'Aryan race' at the present time is perhaps as imagenary as the existence of a 'Latin race'. . . . We speak of a 'Semitic race' without even being certain that there has ever existed an ethnic group which ought to be so designated. . . . The word Semitic is really only a linguistic expression. . . . The Jews are called Semitic because the ancient Hebrews spoke the language called Semitic, and we are well aware that a language proves nothing in regard to blood. . . . Whether it suits them or not, the Aryan and the Semite are brethren; all their characteristics bear witness to this. Both of them belong to that great white race, Caucasian . . . which claims the dominion of the earth."

To say, therefore, that the tie that binds Jews to each other and repels all others is a racial one is as false in theory as it is contradicted by fact. To say that the Jewish Bedouin tribes of the Arabian desert, or the Fallashas of Abyssinia, or the black Jews of

No racial barrier between Jew and Non-Jew.

* *Israel among the Nations*, Chap. IV.

India, or the Mongoloid Jews of China, are closer to the American Jew than is his next-door Non-Jewish neighbor of like culture, speech, and nationality, means uttering an untruth than which there are few more false and more malicious.

Close tie between Jew and Jew due to antipathy of Non-Jew.

The close social relationship that exists between Jew and Jew, and the lack of social intercourse between him and the Non-Jew, is not to be explained on national or racial grounds. It is due to that fundamental law that has accompanied our diagnosis of the disease of prejudice from its very incipiency, that fundamental law which, throughout the animal kingdom, *attracts the like and repels the unlike*. Religious differences have made the Jew and those among whom he lives unlike. Denied social intercourse with the Non-Jew, by reason of different religious laws and teachings, and made dependent upon his fellow-Jew for his social and religious life, the Jew came under the sway of *the law of like attracting like*. Fondness of Jew for Jew thus acquired, in the course of the ages, as much of the nature of an instinct as antipathy against the Jew has become an instinct with very many Non-Jews.

Ties must be widened and antipathy must be overcome.

There is a way for this fondness being widened, and for this antipathy being overcome, of which we shall speak, but not, until we shall have discussed yet another fruitful source of prejudice, the charge that, in the pursuit of his livelihood, the Jew follows methods that are not only different from those which other men pursue but also hostile to them. Of this we shall speak in our next discourse.

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Introductory Remarks.

Rabbi Joseph Krauskopf, D. D.

In the play of "Julius Cæsar" Shakespeare says:

"The evil that men do lives after them,
The good is oft interred with their bones."

There are biographies in plenty that prove only too true this observation of Shakespeare.

We had a notable illustration, during the past week, of the proneness of the human mind to dwell with relentless bitterness upon the evil that a man does or is supposed to have done, to the utter oblivion of the much and great good he may have achieved.

For the past fourteen years we have had as principal of our Central High School a gentleman, author and educator as distinguished for his moral as for his intellectual attainments, a gentleman who, before entering upon his present responsible office, had filled, with rare distinction, eminent positions in the University of Pennsylvania and in the Presbyterian Church.

In reply to a question by one of his pupils, in one of his classes in economics, as to the merit of the present local option agitation, he stated his honest opinion, an opinion that differed, as well it may, from that of the advocates of local option, and instead of respecting an honest man's honest opinion, however much that may differ from one's own, especially when it is expressed by a representative thinker, he was pounced upon unmercifully, and his good name publicly dragged into the mire, as if he had been guilty of one of the most heinous of offenses.

Lost to the memory of his fanatical adversaries are the years of magnificent service he has rendered to the citizenship and education of our city, and of the example he has set to the thousands of his pupils of noble manhood and civic righteousness. So short-lived is generally the good we do.

God be thanked that to-day we witness an exception to that seemingly general rule. Judging from to-day's service, we might feel strongly inclined to alter the lines we quoted from Shakespeare to

> "The good that men do lives after them,
> The evil is oft interred with their bones."

Eight years have passed since the sad news came that the leader of American Israel had passed away, and yet the memory of his illustrious life is as keen to-day as it was on the day when his remains were carried to their last resting place. In a hundred pulpits or more there is commemoration this week of the life and deeds of him to whom, more than to all others, is due American Israel's present flourishing state.

But upon these achievements of our sainted leader, I must not speak. This is the province of our guest of honor, the Rev. Alexander Lyons, who will speak to us after the invocation shall have been offered by the Rev. Dr. Henry Berkowitz.

Inboration.

REV. DR. HENRY BERKOWITZ.

Almighty God, our Heavenly Father, we invoke Thy blessing on the solemn service of memorial we have assembled to commemorate this day. As memory awakens its tender message of our personal sorrow and stirs our hearts with renewed strength for public tasks, we bless the name of our great leader, master, and teacher, Thy faithful servant Isaac M. Wise.

As these walls re-echoed to the earnest words his saintly voice here pronounced on the day of dedication, so may all the sanctuaries of Israel throughout this land resound with the teachings proclaimed by his self-sacrificing life, his tireless energy, his keen insight and his deathless zeal and enthusiasm for righteousness and truth.

As the years roll on may the obscuring clouds of misunderstanding and contention pass away from his name, and his priceless service stand ever more clearly revealed in the sight of all the people.

Prosper the institutions he founded for American Israel. Even while we bless his memory may the inspiration of his spirit lend new consecration to us who were his disciples, who loved him and who revere his name. And to all this generation who were as his sons and daughters, grant, we beseech Thee, the devout purpose, to overcome the shams and the evils against which he fought, so that with lofty patriotism we may serve the ideals he cherished in the service of Israel and for the advancement of all mankind. Amen.

"The Best Tribute."

RABBI ALEXANDER LYONS,

Of the State Street Temple, Brooklyn, N. Y.

It is with great pleasure that I rise to this distinguished pulpit to participate with you in honoring the memory of the Grand Old Man of American Israel. It matters not how far into the haze of the past the hour of his ascension may have receded, the time should never come when Isaac M. Wise will have ceased to be the occasion of just such affectionate recognition as you are taking. His was indeed "a combination where every god did seem to set his seal, to give the world assurance of a man." What he was, is and will ever be not only to American Judaism but to Judaism can never be completely exhibited. He planted seed whose fruitage we are enjoying and whose increasing productiveness will be the accumulating harvest of numberless generations.

My present purpose, however, is not to praise Doctor Wise, as we, his boys, always called and now lovingly think of him. He cared not for such recognition. Mine is the higher aim of seeking how best to honor him.

There is a prevalent custom in American Israel to honor one's departed by memorial service or annual mourner's prayer. This may be efficacious, but it has extensively degenerated into a mechanical conventionality. The Kaddish that summarizes the memorial of many among us is only a religious remnant from which the true spirit of religion has fled. It was intended for a sanctification, it has become a superstition. The sainted Liebman Adler was right when he said that if one goes to the house of worship only for the mourner's prayer, he need not go even for that. Let us honor Isaac M. Wise by more than a mere memorial service.

There is a growing tendency among us to honor the departed by imposing tomb-stone or other monument in ineffectual bronze or stone. This is a deplorable departure from Jewish propriety. It often represents the pride of the living more than regard for the dead. It usually involves an expenditure that were better bestowed upon some charity than upon a cemetery. It is a sage Jewish teaching that the good need no monument. Others are not entitled thereto. It is occasion for self-gratulation that these memorial observances are governed in this matter by the spirit of the loftier Jewish insistence.

What may be regarded as the best tribute to one departed whom we may desire to honor? A mere memorial service is too cheap. Monumental bronze or stone is means misapplied or wasted. The best way to honor those whose lives were meritorious is to realize in our lives the ideals to which they paid the highest honor, or to have the thought of them be an inspiration compelling us to such issues as shall reflect credit upon them. The heritage of their labor and love should be treasured and transmitted with enlargement to those who shall inherit us. Isaac M. Wise loved above all else the principles, the possibilities and the destiny of the Jewish faith. For it he lived and labored, suffered and sacrificed. At its very altar his saintly soul unfolded its spotless pinions for their heavenward flight. Would we honor him most befittingly let it be in a renewed and increasing devotion to the Judaism he so passionately loved.

And there is crying need for such loyalty. Taking American Israel in general we may almost echo Isaiah's plaint (1.6) that from head to foot there is comparatively little religious soundness. We have an orthodoxy that is largely a theory and a reform that is chiefly a convenience. We have a conservatism that is not courageous or consistent enough to be reform and too comfortable to be orthodox. We have a large Jewish population whose Jewishness is only "racial" and who on this account think they are Jewish even though they are in many instances atheistical. The Judaism of multitudes of American Jews is a maintenance of remnants in which what was religious has become fetichistic. There is a widespread substitution in Jewish life of incidentals for essentials in religious observance. In fact in the language of the Midrash (Yalkut 880) it may be said of many of us that we make our religion incidental. There is much insincerity and indifference and a lamentable lack of enthusiasm for the very best things Jewish which meanwhile are steadily growing in favor with those outside the house of Israel.

In face of such facts there is I say clamorous call for a rededication and devotion of ourselves to the cause which was supreme in the loyalty of our sainted teacher. There is need in Jewish life to-day of knowledge, conviction, enthusiasm, sacrifice of self and substance that the tree of our faith nurtured by our fathers may be fostered by us for the devotion and dignity of our children.

There is at Yale University an Austrian scholarship established by near relatives in memory of a young student of promise there who lost his life in the Iroquois theatre fire in Chicago. There is in New York a Steinam memorial where thousands of worthy boys are educated technically, endowed by a sorrowing father in memory of a departed son. Much of the de Hirsch benefactions owe their origin to parental desire to honor a deceased only son. We are informed that not long ago there was brought to the knowledge of Andrew Carnegie that in a western city an aged woman bearing the same name as his sainted mother was in dire distress of poverty. Investigation proving the correctness of the representation the great benefactor ordered that for the rest of her days she who bore the revered name of his mother should be sustained in comfort.

Such are suggestions of the course our desire should follow to honor those whom we wish to reverence. We are taught that the righteous who have departed this life should be mentioned with blessing. Better still, they should be remembered as a stimulus unto blessing.

A sweet American poet appears to have lost one very precious and in wondering how best to honor him thus resolved:

"for thy sweet sake I will lay hold
Of all good aims, and consecrate to thee
In worthy deeds, each moment that is told.

I will arouse my thoughts to try
All heavenward flights, all high and holy strains,
I will walk patiently through these long hours,
Nor call their minutes pains.

So shall this darksome time build up in me
A thousand graces which shall thus be thine.
So shall my love and longing hallowed be
And thought of thee an influence divine."

Would we honor appropriately the great good teacher whose sainted memory is the consecration of this solemn hour, let the thought of him in our awakened and growing devotion to the cause in which he labored so strenuously and loved so ardently prove to be now and ever an influence divine.

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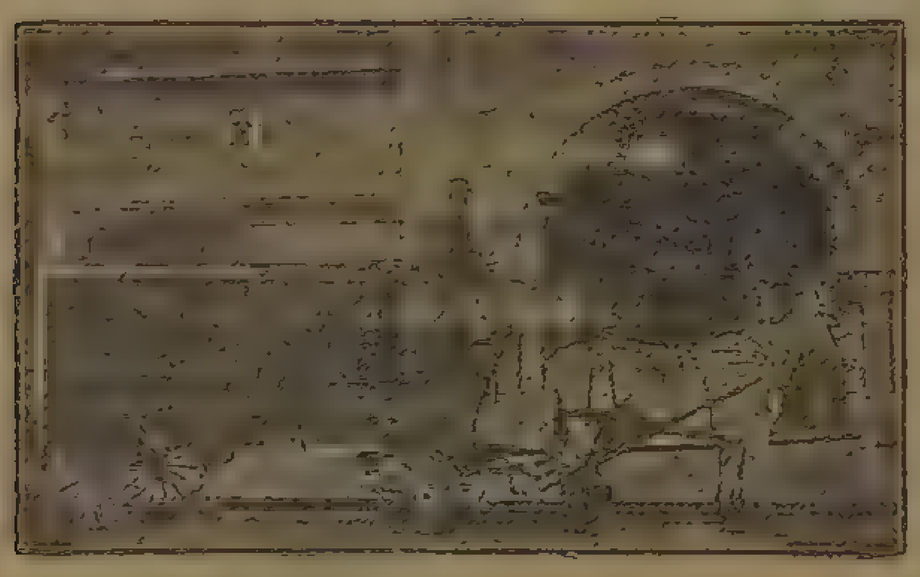
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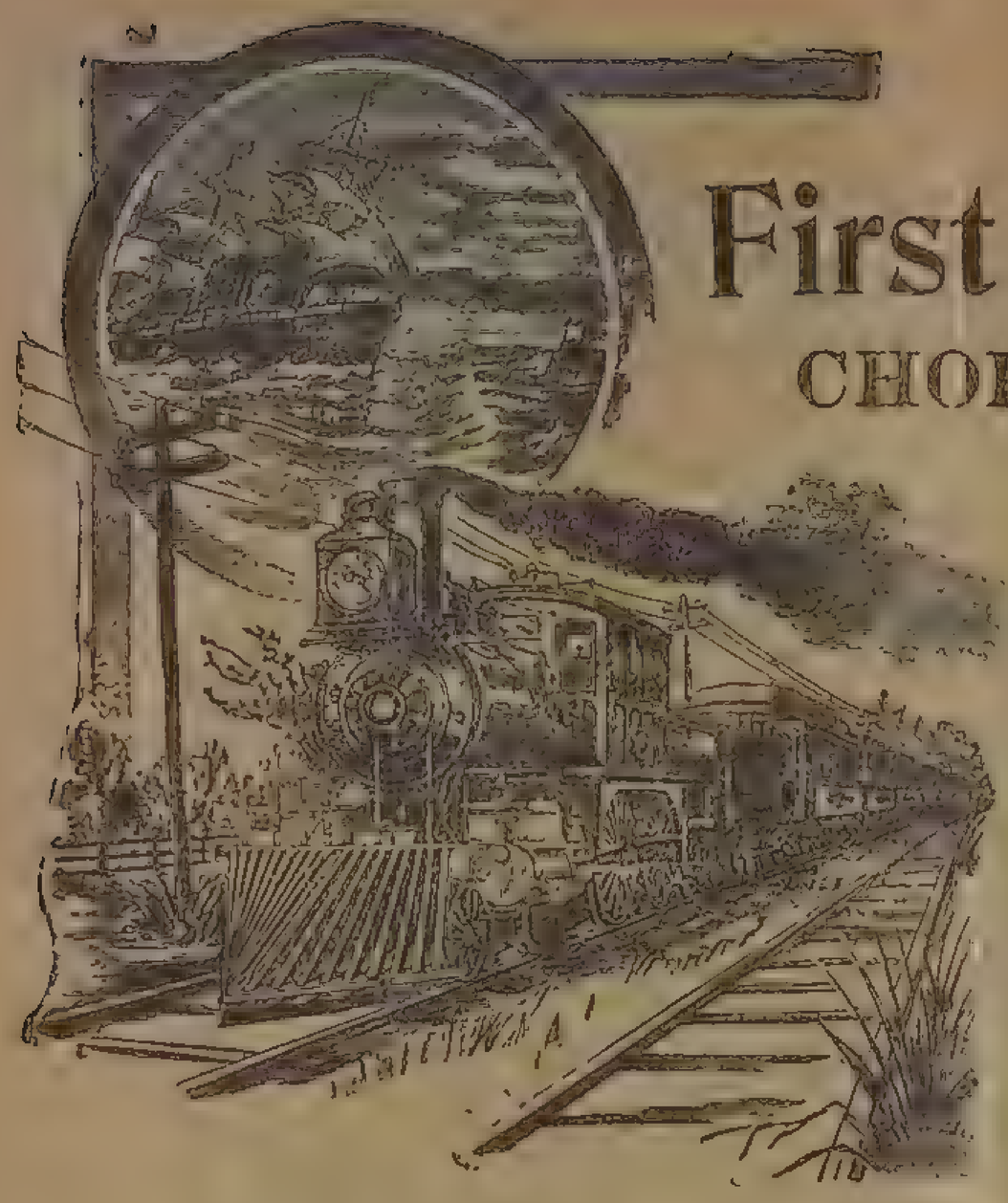
OUR MORAL CRISIS

By Rabbi ISAAC LANDMAN

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Our Moral Crisis.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, April 5th, 1908.

The apparent end of our industrial depression—

Private and public reports from all sources assure us that the financial and industrial depression of recent months is nearing an end. Large businesses that have been at a stand-still are awakening into life. Great enterprises that were practically abandoned are being resumed. Lost confidence in the markets is being restored. Everywhere we hear the note of optimism. The industrial depression is over. The financial crisis is a thing of the past. Our prosperity will be built anew on more solid and legitimate foundations.

Does not explain away its real cause.

During all this hard-times period it was particularly noticeable that the literal bread-producers of the nation—the farmers—did not suffer. Government reports show that seventeen states west of the Mississippi alone raised farm products, during 1907, to the value of $1,091,000,000. The farmers in the other states of the Union were, no doubt, equally as prosperous. The country's natural resources were not in the least diminished. Our transportation facilities were not curtailed. The balance of international trade was in our favor. And yet, tho the backbone of the nation was hearty and healthy and rich, money was at a usurious premium and the sources of revenue for the

laborers and toilers were cut off. Evidently the real cause of our recent crisis is something other than money strangulation, something deeper than a financial flurry, something more radical than a casual glance would indicate.

Our *political reforms* were only temporary—

When, some years ago, the country was aroused by revelations of political corruption we hailed the heroes of Reform as saviors of our cities and states. We were stirred to a semblance of civic righteousness, however, only for a moment. There was no permanency in the movement. The newness of the thing wore off. The excitement died down. The resentment against the usurpation of our rights of self-government passed away. Politically we have again fallen into the unhappy state of *laissez-faire*.

Our *financial reforms* will, likewise, be temporary—

When, more recently, the unscrupulous baseness of our "high finance" was uncovered, we were astounded at the audacity of our financial autocracy. The nation's pulse beat high. State governments, and the national government, set the law in unrelenting pursuit of the crooks and burglars in exalted financial stations. Yet it is sincerely argued that the industrial and business depression is due to this government exposition of crookedness and thievery in commercial life. Men who have abandoned legitimate business interests for the gambler's chance on the stock market are awaiting the return of prosperity and confidence, with more eagerness than ever before, to get that chance. Wall street will boom again and the dupes will return to it. Our reform in finance threatens to be as short lived as was our reform in politics.

Because behind them lies the disease of *moral turpitude*.

It is neither a political nor a financial crisis through which our nation is passing. We are in the throes of a deeply rooted moral crisis. Behind our political and financial failures stands a moral failure. Reform movements that blaze forth like a match in a dark swamp, lighting nothing and igniting nothing, show an inborn moral aptitude overwhelmed by a long neglected moral weakness. The symptoms of our moral weakness have been observed for some time by careful diagnosticians. Today we are, for the first time in our history, face to face with national moral turpitude —an enemy that, once it attacks a nation at its vitals, is always victorious.

The Public Conscience and Public Opinion—

The optimistically inclined comfort us with the assurance that the public conscience has been thoroughly stirred up; that public opinion is now irrevocably opposed to illegitimacy of every kind. What is this public conscience? What is this public opinion? They find expression in the three mainsprings of freedom in a democracy—an unfettered pulpit, a free press and a legitimate stage. But examine our pulpits, read our press, study our stage, and see how these, above all other forces that create a public opinion and bestir a public conscience, cry aloud our moral inefficiency.

Once awake to humanitarian ideals—

This moral inefficiency began to show itself some years ago in our attitude toward broad questions of humanity in which we, as a nation, were not selfishly concerned. There was a time when our indignation at wrong and oppression needed but a climax to arouse our humanitarian instincts; to offer our honor, our gold, our lives in behalf of others. Those were the days when we freed Cuba and purchased the Philip-

pines, which, in due time, we shall restore to their rightful owners.

Have undergone a change—

But a change in our moral attitude soon came. When the cries of Kishineff reached our ears the shock coursed up and down the spinal columns of the most calloused. Kishineff was new, extraordinary, thrilling, blood-tingling. So we held indigination meetings and filed protests and raised relief funds. By the time the series of well-planned Russian massacres, however, reached the climax in Siedlce, the most colossal and gruesome of them all, we had become accustomed to the spectacle. We had become indifferent to the Russian outrages. The tired feelings and the wearied smiles with which we read the news showed the first symptoms that the terrible canker of moral degeneracy was forming.

As witnessed by Pulpit, Press and Stage,

Great church dignitaries and powerful moralists were as silent as the graves in which the miserable victims of despotic arrogance and deceit found rest and peace. The few Jewish pulpits cried aloud their woe and horror; but they were weak voices in a vast wilderness of silence. The press, foul with the stench of the latest immorality in high places, could afford but a passing notice and no comment on the deliberate and inhuman slaughter of men, women and children at the instigation of a government with which we are in civilized treaty relationship. The stage and its interpreters ignored the moral and dramatic possibilities of the conditions and did not even take a passing notice.

With pulpit, press and stage of such moral exemplarship is it a wonder that we are incapable of dealing

with great problems radically? Is it a wonder that our political reforms were but a passing fancy? Is it a wonder that our financial reforms are exploited as injurious to our industrial welfare and that we are already giving ear to the siren calls of gambling and speculation? Public opinion has been aroused, it is true—but only temporarily. Public conscience has been awakened, it is true—but only for the moment. As long as pulpit, press and stage, that foster and express public opinion and the public conscience, are devoid of moral strength and power, there is no help for us. Unless there is a radical, moral upheaval in these the root of our nation's ills—moral turpitude—will never be extracted, nor the wound permanently healed.

With these forces inefficient, permanent reforms cannot be hoped for.

The Bankruptcy of the Pulpit.

See what the pulpit in the dominant faith has degenerated into! Finding doctrine and dogma incapable of holding the people in the church, the pulpits have descended to trafficking in the manias and fanaticisms of women. Local option, prohibition, Sunday blue-laws—morality by legislation—have displaced God, justice, righteousness—morality by instinct and conviction. "The King's Business" is not accomplished by fits and starts. Revivals have no more force and lasting quality than snow under the rays of a desert sun. The church can never regain its influence until it returns to the teachings of the man who is proclaimed its savior. It must cast aside the entire category of dogmas and doctrines and devote itself, not to the saving of souls, but exclusively to the implanting of justice and righteousness, the fundamental verities first expounded by the Jewish Prophets,

in the hearts and minds of the people. Justice and righteousness alone are still, and will forever remain, the forces making for political permanency, financial competency and moral purity.

The Bankruptcy of the Press.

And our press! At the breakfast table, during the lunch hour, after our daily work is done, the large, fiery type burns our eyes with the crimes the world over. On Sundays our papers are brought to us by the cart-load. Some of us prefer them to the church; but in them we find, for our enlightenment, the minutest details of the latest outrage and immorality; of another rich man who has sold his daughter to a debauched adventurer with a rotten-burrough title; of last week's headless mystery; of next week's most notorious divorce sensation. It is true that forceful editorials of the right ring are often published. But the majority of readers seek only the news columns. Therefore must the news columns be clean. Crime and outrage and divorce and immorality, often legitimate news, must be held in the background. The larger world movements that affect peoples and nations must be brought and kept to the fore. Justice and righteousness must be the slogan of the press as well as of the pulpit, if the press is to create and foster a sane and moral public opinion and keep continually awake the public conscience.

The Bankruptcy of the Stage.

And our stage! During the past few years there has not been a single new production worth while. Immoral suggestiveness, piffle, horse-play, sometimes set to more or less tuneful music, have registered the great stage successes. The reason for this is not far to seek. The playwright is the mouthpiece of his

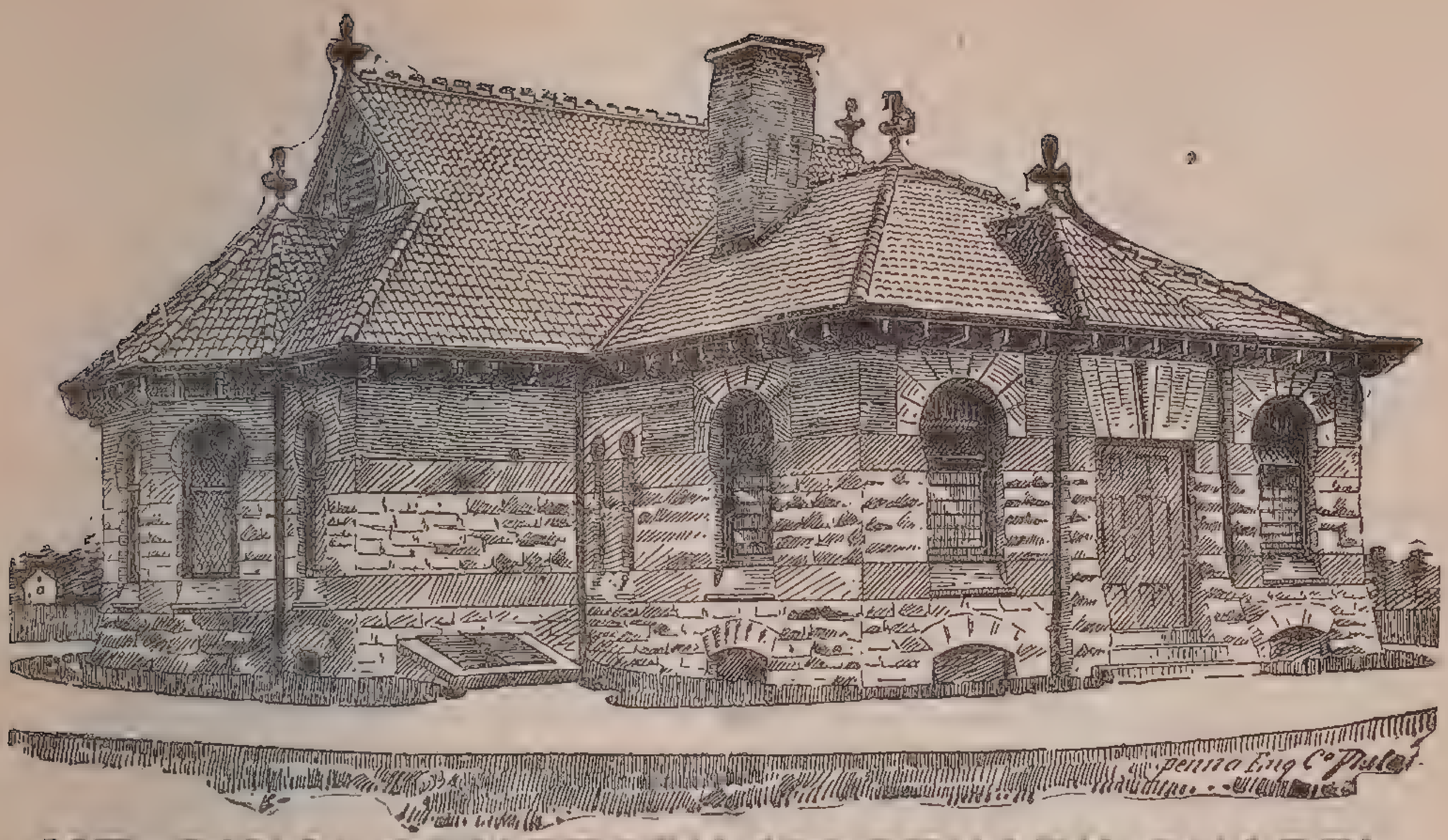
environment; the drama, the expression of the spirit of the time. The playwright's environment to-day can produce nothing but the sort of stuff we have been fed on; the spirit of the times is such that its expression on the stage can be anything but legitimate drama. Yet the stage is as powerful a factor in creating and maintaining a national morality as are the press and the pulpit. It vitalizes cold type; it gives color and action to pulpit expression; it is a source of conversation and comment when the news has become stale and the sermon forgotten. The stage of our times, therefore, must be reborn; its authors and players must hew on new lines; its efforts must be directed into those channels that will reclaim the nation from, rather than abet it in, its moral turpitude.

A radical change in the attitude of these will carry us through *Our Moral Crisis*.

Thus do these three mainsprings in a democracy testify that we are in the degenerate hold of a moral crisis and, at the same time, point the way out. On the one hand their bankruptcy as forces of strong, moral influence on the public mind is an expression of the common condition; on the other, the possibilities of their powers on public opinion and the public conscience indicate the hopes we must center in them for the future. The pulpit must begin to teach religion instead of dogma and doctrine. It must cast aside the methods of the agitator and the fanatic and settle down to the hard and earnest work of bringing men and women to lives of justice and righteousness. The press must begin to understand its wider responsibility as a news purveyor. It must cease besmirching its columns with the vile and the base in the news of the day and enlist its unlimited resources in educating the

public conscience to speak in tones of justice and public opinion to cling everlastingly to righteousness. The stage must strip itself of its inane gauze and tinsel. It must begin anew not only to present life and character and passion in action, but it must interpret them ethically and morally.

Would that such a revolution in the attitude of pulpit, press and stage take place immediately! Then would be led speedily and safely through the moral crisis that underlies our failures in political and financial reforms. With these, the active forces of public opinion and public conscience, pointed the moral way, the nation will be led triumphantly forward and onward until it will be exalted in justice and righteousness.



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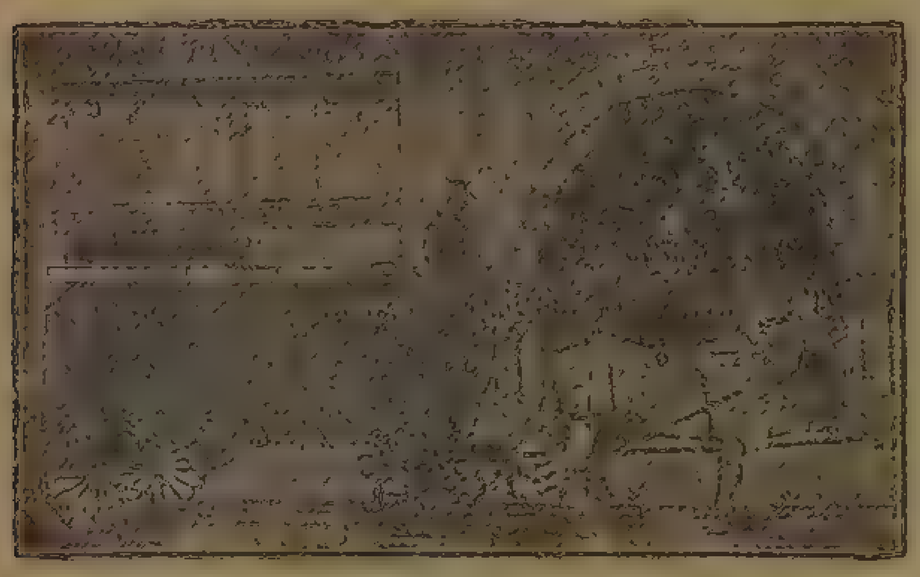
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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

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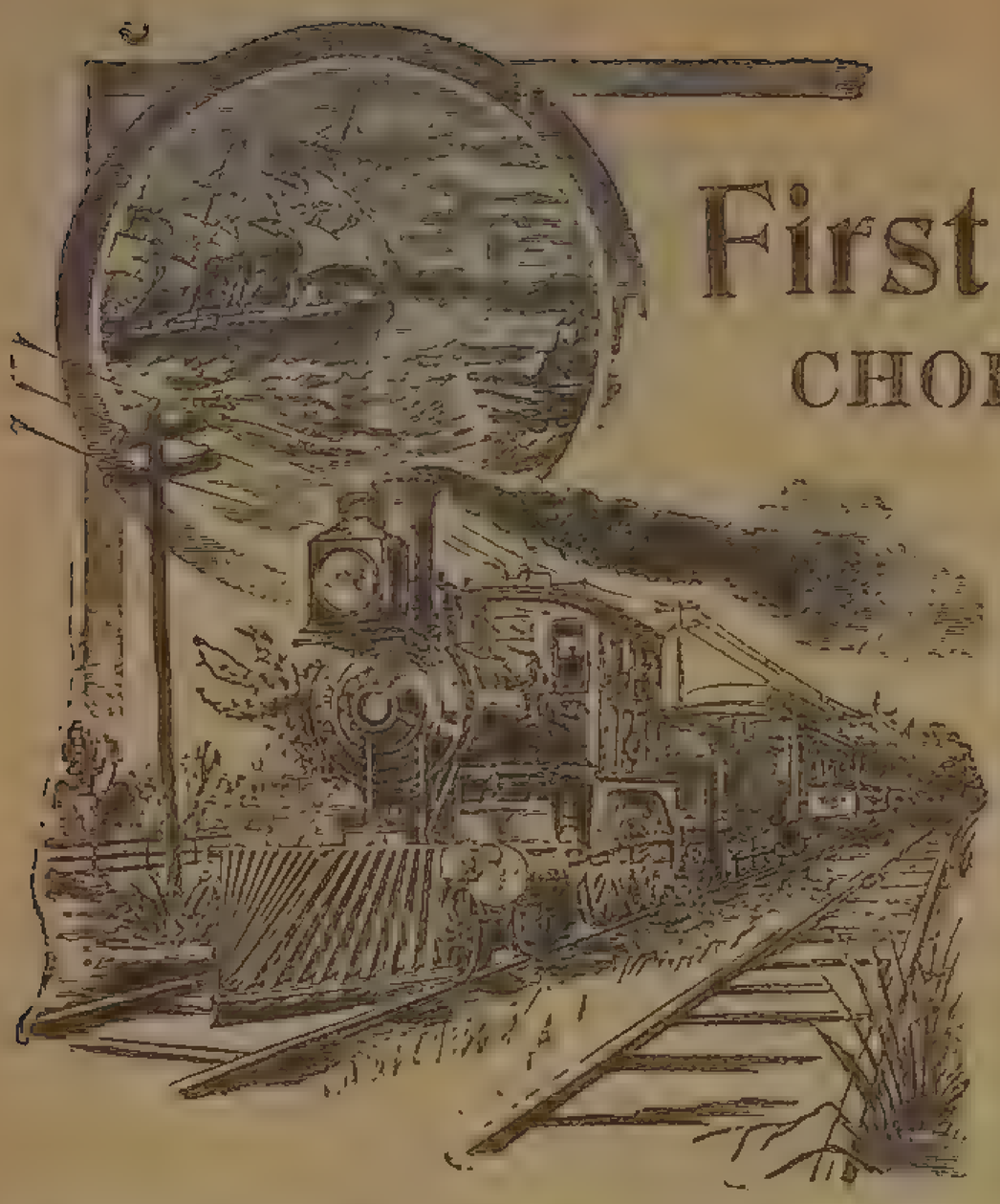
Prejudice—Its Genesis and Exodus.

IV.

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Prejudice—Its Genesis and Exodus.

IV.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 12th, 1908.

Before entering upon the fourth discourse, in our series on *Prejudice*, we shall briefly review what our analysis of this complex problem has thus far revealed. Tracing it to its root, we found it originating in the law which, with almost instinctive power, rules all animal and human life, the law of *like attracting and unlike repelling each other.*

Reasons for prejudice, stated in preceding discourses, reviewed.

Applying that law to the Jew, we find that he everywhere falls under the ban of prejudice, on the charge of being unlike those among whom he lives. Some of the unlikeness of which the Jew is accused we found true. He does differ in religion. But it is man's inalienable right to believe in accordance with his conviction, as long as this does not interfere with that of others. However much difference of belief may have constituted a reason for hatred and persecution, with primitive or ignorant peoples, in these days of religious liberty, to discriminate against a man because of religious difference we found to be a violation of the fundamental principle of intellectual independence.

We found, furthermore, that many Jews differ in speech, customs, and manners from the people among whom they live. But, we also found, that, if it be a fault, the responsibility for it rests not so much upon the Jew as upon his persecutors. For many long and cruel centuries, bigotry drove the Jew from country to country. Scarcely had he acquired the speech and habits of one country, when he was driven forth and made to acquire, as best he could, those of another. Not until com-

paratively recent times was he regarded other than an alien in the land of his birth, and in some countries he is still denied the right of citizenship. He was denied the right of social intercourse with those among whom he lived. He was condemned to the pursuit of the lowest trades. He was forced to differentiate himself from others in attire. He was barred from the public schools, from cultured environments, from aesthetic influences. He was restricted for his domicile to congested, filthy quarters. These and other inhumanities begat, in the course of the centuries, customs and habits and traits that have, with many, become deep-rooted, and that, of necessity, differ from those from whom the Jew has been excluded.

Another charge, that of the Jews differing nationally and racially from the people among whom they live, a charge that constitutes one of the most fertile sources of prejudice, we found untrue. We showed that the Jew has not had a nation or country or flag of his own for more than 1800 years, that the country he inhabits is his country, its interests his interests, and that, save in those countries where the persecuted longs for a home where he may live unmolested, preferably the land that was once his own, nothing is further from his mind than a desire to return to Palestine. We, moreover, showed that the theory that the Jew belongs to a race which differs from, and is hostile to, that of the people among whom he lives has been exploded by the highest scholarship, that there exists on earth no pure ethnic stem; no unamalgamated nation, no undiluted race, that the Jew, in common with the white people among whom he lives, is a Caucasian, and that the close social relationship between Jew and Jew is not due to racial or national ties but to the law of the like-minded, like treated, like-suffering, attracting each other.

To-day, we are to consider another source of prejudice. The Jew has been, and is, very generally charged with being a disturbing factor in the economics of the nation in which he lives. He is charged with living by his brain rather than by his brawn, with being a middleman and parasite, with fattening on the

Charge that Jew a hoarding parasite another source of prejudice.

sweat of the laboring man's brow, with engaging by preference in financial matters, with being endowed to an extraordinary degree with the faculty of accumulating wealth, and of possessing vast amounts of it.

These charges, which the persecutions in Russia and Roumania within recent years have made quite familiar, are very serious, and, if but part of them be true, prejudice against the Jew would be quite warranted, and ill-treatment of him quite justifiable. Let us analyze a few of the most serious of these charges.

The Jew is accused of possessing enormous wealth, of being endowed to an extra-ordinary degree with the accumulating and hoarding faculty. This is the charge. As to the facts of the case: there is not, to-day, on the face of the earth, a people that, taken as a whole, is poorer than are the Jews. Go where we may where Jews reside in large numbers, in the old country or in the new, a Ghetto stares us in the face, and, wherever a Ghetto, there we find an appalling state of congestion and poverty—whole families crowded into one or two dingy rooms, subsisting on food that barely keeps body and soul together, toiling early and late, and yet scarcely able to eke out an existence, falling prey to ravaging diseases and early death, by reason of overwork and under-rest and under-feeding.

Universal poverty of Jew disproves the charge.

In our own country, the Ghetto of New York is the poorest and most congested district in all the land. According to a recent report of the United Hebrew Charities, some 100,000 of its inhabitants are unable to satisfy themselves with the immediate necessities of life. Hundreds of its children are obliged, by want of food, to go breakfastless to school, or are kept from school from want of clothes. Scores of philanthropic societies are kept busy, day and night, ministering to the poverty of the Ghetto. Scores of hospitals, asylums, orphanages and shelters are crowded to the doors with unfortunates of that district. And the tale of woe of the Ghetto of New York is that of every other Ghetto in the land, the proportion of suffering and the degree of misery being everywhere about the same.

Turning to the old countries, we have Max Nordau's public declarations that the vast majority of the Jews of south-eastern Europe, of Asia and Africa, are "nothing but a mass of hounded beggars." Said he, at the opening of the Fifth Congress of Zionists, in Basel, in 1902:

Quotations disproving the charge

"The Jewish people is incomparably the poorest of all the peoples in the world. . . . No people in the world possesses less than we, or even as little as we. The remotest savages are incontestably richer than we. The Eskimaus have the right, the room, and the material to build their snow-huts how and where they will, and to hunt seals where they can. . . . The Jewish people alone has not the right to give unrestricted play to its energies, to satisfy its most essential physical needs. And while economically it is worse situated than the poorest savages, it still has all of the needs of civilized beings . . . . and so, relatively speaking, it is far poorer than the poorest tribe of savages, below whom it already stands in the scale of absolute poverty."

The declaration of Nordau was that of Herzl, is that of Zangwill, and of other leaders in Israel. Being Jews, it may be thought that policy dictates their presenting the Jew as poverty-stricken so that he may the better be able to hide and hoard his supposedly fabulous wealth. We shall, therefore, cite a paragraph from a recent book, entitled "*The Jewish Spectre*," whose author is no friend of the Jew:*

"There are some rich, many poor, Jews; the average is very low. For, instead of being the 'richest man on earth,' he is probably the poorest—poverty is his perpetual rule. If any one has seen for the last few years thousands of so-called Russian fugitives—Jews out of the Pale and Poland—flitting along the wharves of New York in this time of the great immigration, he could make a mental average of the wealth of the Jew. It is not a victorious army, but a body of pitiable, furtive ghosts escaping from injustice—and possibly running into a worse despotism, for no one knows when the exigencies of party will say 'move on.'"

Probably the most notable of all the testimonies as to the poverty of the Jew is that of Prince Urussov, who, shortly after the Kishineff massacre, was appointed Governor of Bessarabia, with special instructions to study the condition of the Jews and the feeling towards them in the various districts where the massacres had taken place. In making this report, he

* Chapter XXVII.

speaks unreservedly of the horrible poverty of the Jews, holds the discriminative laws against the Jews responsible for it, and expresses his conviction that, were the Jews less enslaved, not only they but the people among whom they live would be more prosperous. It is not the exploitation of the Jew, says he, that is responsible for the massacres but the rapacity of the enemies of the Jew, who organize *pogroms* either for plunder or for glory, posing as patriots, and showing their bravery in massacring an innocent and defenseless people. The people in general, he reports, as Tolstoi and others had before him reported, not only maintain friendly relationship with the Jews but are also sorely in need of them for marketing their produce, for promoting their commercial and industrial interests in general. To give one citation from his book, just published, speaking of the poverty of the Jew, he says: *

> "The observer is struck by the number of Jewish signs in Bessarabian towns. The houses along second-rate and even back streets are occupied in unbroken succession by stores, big and small, shops of watchmakers, shoemakers, locksmiths, tinsmiths, tailors, carpenters and so on. All these workers are huddled together in nooks and lanes amid shocking poverty. They toil hard for a living so scanty that a rusty herring and a slice of onion is considered the tip-top of luxury and prosperity."

So much for the charge of the Jews possessing enormous wealth, of fattening on the sweat of the laborer's brow. And as just as is that charge so just is that of their being a parasite, a middleman, a non-producer. There is not a mechanical trade in Europe, Asia and Africa, which the Jew does not follow, if permitted. There is not a country in which the Jew is free to choose his calling, where he is not found among the productive laborers. One need but look at European Governmental Labor Reports, or at the Statistical Tables of the United States Immigration Bureau, or at the roster of the various American Labor Unions, to have all doubts removed as to whether the Jew has a place in the industrial world. In New York City alone, more than 100,000 Jews are employed in the needle-work industry, which industry represents in that city an annual expenditure of some $300,000,000, and which, by the hard labor

Instead of being middlemen, majority of Jews artisans.

* *Memoirs of a Russian Governor*, Chapt. XII.

of Jews, turns the product of the mills into garments, and makes the Americans the best dressed people in all the world. And this is but one of the industries in which the Jew is engaged as laboring man. "The vast majority of Jews is composed of laborers and artisans," says Bernard Lazare,* who has made an exhaustive study of the Jewish question. Of Jewish laborers, I have seen stone-masons, iron-workers, weavers, dock laborers in Russia, brick-layers and tanners in Austria; carpenters, printers and book-binders in Germany, gardners, diamond-cutters and net-makers in Holland, ship-builders in Scotland, vintners in France, farmers in the United States.

Jews outranked as capitalists.

That the Jews are not largely represented in agriculture, that, in proportion to their numbers, they are to a preponderating degree engaged in commerce and finance, is true, and it is also a fact that a goodly percentage of them have achieved more than average success. Yet, with all their success and preponderating numbers, they are outranked by their Non-Jewish competitors. You may name the greatest American multi-millionaires, greatest financiers, greatest merchants, and not name among them a single Jew. Neither James P. Morgan, nor Andrew Carnegie, nor John D. Rockefeller, nor John Wanamaker, nor Peter A. Widener, nor Edward H. Harriman, nor the Vanderbilts, nor the Astors, nor Goulds, are Jews. Moreover, if it be a crime for those to abstain from agriculture, whose long expulsion from the soil has largely weaned them from their one-time love of it, how much more of a crime must it be for tens of thousands of Non-Jews to desert for city pursuits the farms upon which they were born and raised.

Many Jews opponents of capitalists.

There is no denial that many Jews possess special aptitude for commercial and financial pursuits. But no less is it to be denied that there are many Jews who stand furthest removed from everything that smacks of commerce and finance, whose temperament and ideals are spiritual, literary, artistic, socialistic or communistic. Foremost among the founders of the anti-capital

* *Antisemitism, Its History and Causes*, Chapt. XIV.

school stood Karl Marx and Ferdinand Lasalle, and one of the bitterest antagonists of the rule of capital was Eduard Lasker, all of these, Jews. At the head of the *American Federation of Labor* stands Samuel Gompers, and he is a Jew.

And the special aptitude of many Jews for commerce and finance is an acquired endowment. When the Jew lived in his own country he was the least commercial of all the Semitic people. His hands tilled the soil; his mind engaged in spiritual things. His labor made his land to overflow with milk and honey; his spirit produced prophets, lawgivers, inspired writers and singers, to whom the civilized world to this day does homage. It was the Phoenician and not the Jew who was the trader. Only when the Jew was driven from his country, only when Christendom denied him the right to own or till the soil, only when Christian guilds debarred him from following respectable, mechanical trades, only when compelled by law to follow the trade of bartering in goods and money, did he become a middleman.

Mercantile skill of Jew acquired, originally a husbandman.

Cruel persecution made acquisition of money a supreme necessity for the Jew. With money he might purchase the right to live. With money he might obtain the protection of the mighty. With money he might ward off pillage, rapine, massacre. With money he might have a chance to start anew, when driven from one place to another. And so, the instinct of self-preservation made acquiring money, and hoarding it when acquired, the Jew's supreme concern.

Persecution made possession of money a necessity.

And it was no difficult matter in those days for the Jew to hoard his wealth. He had little or no opportunity for spending it on anything save maintaining and safe-guarding his existence. The advantages that wealth generally affords existed not for him. He was obliged to live in the meanest districts. Real estate he could not own. From schools and places of amusement he was excluded. In the society of the great he was not tolerated. The gathering of gold- or silver plate, or

No chance to spend money, hoarding made easy.

of costly ornaments was deemed dangerous because of frequent pillage and expulsion.

The result was, on the one side, centuries of exclusive devotion to one particular kind of pursuit developed in many Jews a special fitness for commerce and finance and accumulation, and, on the other side, the readiness with which pressure squeezed gold out of the Jew begat the notion among many Non-Jews, that every Jew is fairly made of money, and gave rise to the proverb "*Rich as a Jew.*"

Ease with which money squeezed out of Jew. begat proverb *"Rich as a Jew."*

And the usual hatred of the *Have-nots* against those that *Have* invented the absurdest kinds of stories—stories current to this day—as to the wicked, even supernatural, means the Jew employed in amassing wealth, the inventors wholly losing sight of the fact that, if the Jew made money, he made it in profits from his dealing with the Non-Jew, and that no law compelled Non-Jews to deal with the Jew, and that, owing to prejudice and other reasons, they never would have dealt with him, had he not sold his goods or loaned his money more cheaply, or had he not extended credit more readily, than did the Non-Jewish merchant or broker.

And there is no little ignorance of the value of capital to civilized society in the deep-rooted prejudices against Jews engaged in commerce and finance. Far too many cannot yet conceive that commerce and finance are but other forms of labor, and that the relation which the two bear to each other is like that of the scissor-blades, each of little use without the other. Commerce and finance are creators of labor, and, conversely, labor is the creator of commerce and finance. Together they open markets, level or tunnel mountains, sink mines, span rivers, pin the ends of continents together, speed the greyhounds and fire-horses of trade across lands and seas. They stimulate the brain of the inventor, the skill of the mechanic, the pen of the writer, the brush and chisel of the artist. Were opponents of capital to have their way, were they to turn every merchant and financier into a digger or miner or mill-hand, it would not be long before digging and

Prejudice against commerce, displays ignorance of importance of capital.

mining and mill-work would cease. Let there be stagnation in the marts of trade and finance, and there is paralysis in the industrial world,—looms are silenced, the fires of forges and furnaces are extinguished, merchant ships lie idle, rail-road hands are discharged, the farmer has less demand and decreased pay for his produce.

The word "*weal*" from which our word *wealth* is derived well expresses the meaning of money. Where there is no wealth there is no weal, and where there is no weal there is woe. Wealth is the basis of our *common weal*. It stands for food, clothes, employment, for home, education, general happiness. With all the abuses of wealth, the uses of wealth are so much greater that only the hopelessly stupid can fail to see what would become of that society in which commerce and capital would be suppressed.

Wealth of a nation is its weal.

And yet more stupid is he who attaches taint to all engaged in trade and finance, more especially if these be Jews. Such an attitude is frequently but a mode of avenging oneself on others for not possessing what others possess. For, consciously or unconsciously, nearly every rational bread-winner is trying to accumulate wealth. The desire to acquire wealth, or its equivalent, constitutes the most engrossing of human thoughts. It is part of our instinct of self-preservation, and that some succeed better than others, and some not at all, seems to be part of a divine plan, which has pre-determined that society shall possess a diversity of talents and interests to assure it a diversity of achievements.

If, therefore, Jews have developed special fitness for commerce and finance, there is every reason why they should be objects of praise instead of prejudice. If there must be hatred and prejudice, let it be reserved for those who employ commerce and finance to the ruin of industry, and let an investigation be made as to who are the prosperity-wreckers of Wall street, whether they are Jews or Non-Jews.

A few words will suffice in answer to the other charge, that of the Jews preferring brain-work to brawn-work. It is

As to the charge of Jew being greater brain-worker than brawn-worker.

true, Jews have won for themselves distinguished places among the brain-workers of the world, a place that is all the more remarkable considering the little opportunity that has been afforded them, and the very short time in which even that little opportunity has been granted. It is true, there is not a department of modern learning that is not the richer for the Jew's presence. But, if being a brain-worker be an offense, then let fault be found with the Creator who has endowed Jews with intellect, or with the centuries-enduring persecutions that apprenticed the Jews in the school of adversity, and gave them there a training, which has enabled a goodly number of them to prove themselves *the survival of the fittest.*

It is strange that brain-power, ever welcome in others, should be a source of prejudice when possessed by Jews, more especially when we consider that the exercise thereof accrues to the welfare of mankind. The world certainly is the better to-day for having had such men as Mendelsohn, Meyerbeer, Rubenstein in music, such men as Heine and Auerbach in literature, such men as Spinoza, Lazarus, Steinthal in philosophy, Disraeli in statesmanship, Ricardo in political economy, Traube in medical science, Rachel in dramatic art, and a host of other Jews in other branches of learning. And stranger still it is that 97% of the population of Russia should be afraid of the brain of its 3% of Jews. Such fear seems to speak infinitely worse of the stupidity of the overwhelming majority than of the intellectuality of the small minority, and a real cure would seem to lie in an endeavor to raise the mental caliber of the 97%, instead of trying to force the 3% down to the level of the others.

Nations reap the harvest of his brain-work.

But, it is not fear of brain that is at the root of the hatred of Jewish brain-workers, it is a meanness that is innate in many, that is envious of the superior endowment of others, especially when these are regarded as aliens. Nothing is left undone by such to repress the mentally gifted or to belittle their superior endowments, if repression be impossible. For that reason is no monument allowed in Germany to the poet Heine; for that reason are

Repression of Jewish brain injury to nations.

Mendelsohn and Meyerbeer declared to have lacked the soul of music; for that reason was Disraeli branded a charlatan, and Dreifus condemned as a traitor.

Ill treatment of intellectual Jews only recoils on the nation of which they form a part. Blind is he who cannot see that, were the Jews of Russia given the power freely to develop and exercise their brain-power, such freedom would spell political and social and economical regeneration for that country. Or were the intellectually gifted of the 1% Jews of Germany and Austria undisturbed in the exercise of their brain-power, instead of being repressed, instead of being barred from professorships, from the judiciary, from diplomatic service, from other governmental appointive offices, these nations would richly garner the fruit of the Jew's labors. Disraeli died comparatively poor; he left his nation the richer by an empress, by the island of Cyprus, and by a number of cherished literary works.

As nations treat Jew so they treat themselves.

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXI. Sunday, April 19th, 1908. No. 26

Prejudice—Its Genesis and Exodus.

V.

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Prejudice—Its Genesis and Exodus.

V.

Its Cure—on the Part of the Christian.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 19th, 1908.

The Genesis of Prejudice reviewed

For a number of weeks we have discussed the subject of prejudice. We traced it to its roots, and followed many of its ramifications. We found it in every age and in every clime. We found it even preceding the advent of man, even among the lower animals. The basic cause of hatred and prejudice among the lower animals, or among human species of a low order, we found in a fear that self-interest might suffer from a toleration of one of different genus or species, of one of different faith, speech or nationality.

And even among the most civilized of peoples we found ill will manifested towards people differing in speech, customs or beliefs. And, what seemed strangest of all, we found it manifested toward people who, notwithstanding differences, did not only not menace but who even furthered the self-interest of their persecutors.

It was the people of Israel which we found suffering most from such ill will, and foremost among those who made them suffer were people professing the Christian faith. We found Christians worshipping the God whom the Jews worship, reverencing the same Old Testament, speaking the same language, honoring the same flag, loving the same country, promoting the same common weal, and yet hating or ostracizing Jews because of this or that non-essential difference between them. Had the consequences not been so serious, we might have comforted ourselves with the belief that Christian and Jew did not get along

Showed Jew suffering most from Christian prejudice

together because, as Renan said, "the Christian is but a Jew with a little alloy," and kinsfolks commonly do not agree as well as strangers, as different shades of the same color do generally not harmonize as well as opposite colors.

We found that we were dealing with a trait that ruled man when he was still in the animal and savage state, a trait which all the beautiful teaching of loving one's neighbor as oneself, of doing unto another as one wishes to be done by, have not been able to eradicate.

But, even if old, is the prejudice of Christian against Jew to endure forever? Are there not signs abundant that it has already endured too long, that the injustice of it is becoming insufferable? Patiently the Jew bowed under the humiliating yoke of prejudice as long as his oppressor had not emerged from the savage state. But, in these days of rational religion and advanced thought, the Jew rebels against the injustice he is obliged to suffer. Admitting that, excepting a few barbarous countries, the Jew no longer suffers in Christian lands the cruel indignities he at one time suffered, still, considering the higher state of culture which now obtains, and the more sensitive feelings it has developed, the more refined indignities of the present day are as keenly felt by Jews of culture, as were the more cruel ones of former times. It is as painful in our days to be told that, because one is a Jew therefore he is not wanted as guest at this or that fashionable hotel, or as a member of this or that fashionable club or fraternity, or as a pupil of this or that fashionable school, or in the faculty of this or that University, or in the judiciary, or in the diplomatic service,—to be told this in our day, however politely, is as painful as was, in former times, being denied human rights, being debarred from citizenship, from public schools, from public places of amusement, being compelled to live apart, or to follow the lowest trades, or to suffer yet other inhumanities.

Is Christian prejudice to endure always?

Long have we hoped that the teachings of Jesus will at length convert the Christian. Long have we hoped that if Christians, professing enthusiastic admiration of the Sermon of the Mount, find it difficult to follow its principal teaching, *to do good to those that*

Jew hoped that Christianity would convert Christian.

do ill, they will at least endeavor *not to do ill to those that do no ill.* The persistent prejudices prove only too clearly that we have hoped in vain.

It has become but too evident that mere hope, or treating prejudice with silent contempt, as Henry Ward Beecher suggested, will not cure the Christian of his prejudice nor rid the Jew of its evil. The time has come for us to speak to the Christian, to reason with him, to appeal to his Christian sense of right and justice. The time has come to appeal to Christian to prove himself master of prejudice instead of its slave, to permit himself to be guided in his treatment of the Jew by Christian love and not by animal and savage hatred.

Appeal must take place of hope.

And, for making such an appeal, no day is better suited than this, the most sacred day in the Christian calendar, the Easter Sunday. On this day, even the most callous Christian is softened by memories of the Nazarene martyr, of him whose life and deeds meant love and self-sacrifice, who, according to gospel-story, died with words of forgiveness upon his lips for those who put him to death. Freely forgiving those who did him wrong, how much more would he have abstained from wronging those who never did him harm. And if he have consciousness of what is being done on earth, how great must his sorrow be to know that those, who profess themselves followers of his, those who call themselves Christians, are full of prejudice against Jews, against the people who were his people, of whom he was born, among whom he lived and labored, whom he loved, for whom he suffered and died.

Loud sounds in churches, to-day, the glorification of him who came on earth solely for the purpose of planting peace and good-will in the hearts of men, to federate all men into a brotherhood, under the common Fatherhood of God. Are peace and good-will promoted by giving free rein to animal and savage instincts? Is the brotherhood of man established by pillaging and outraging and massacring an innocent and defenseless people, as was done at Kishineff, at Easter-tide, five years ago, or by introducing, as is done in our country, barriers between man and man, by ostracizing those who are guilty of no other

Jesus glorified, yet his people persecuted.

wrong than that of being descendants of a people of whom Jesus himself was descended, of a people who gave their persecutors the God they worship, the religion they follow, the Bible they reverence, the moral law by which they are guided?

It is on this day, the fifth anniversary of the massacre of Kishineff, that the Jew appeals to the Christian of so enlightened a land as ours that he conquer at last his prejudice against Jews, that he live the religion of peace and good-will which he professes. It is greatly to be feared that prejudice against the Jew in such a country as ours gives no little warrant for persecution of Jews in such countries as Russia and Roumania. If even in the United States, where all men are equal, the Jew is disliked, because he is a Jew, why should he not be maltreated, and for the same reason, in so unenlightened a country as Russia, where the Jew is not yet free? Anti-Semitism was started in Germany for political reasons, as a means of downing the liberal party to which Jews belonged in large numbers. It displayed itself in that country largely in bespattering the Jew with foul speech and yet fouler ink. By the time it reached Russia, it bespattered the Jew with his heart's blood.

Prejudice of advanced nations leads to persecution in barbaric countries.

If it was in the power of Germany to set a pace for Russia to surpass in cruelty, it certainly is within the power of the United States to set so noble an example of treatment of the Jew as may morally coerce other nations ultimately to follow its example. With pride and pleasure we acknowledge the preponderating influence which the United States has exerted in bringing about whatever better treatment the Jew now enjoys in civilized lands. The equal rights which the framers of our Constitution guaranteed to the Jews found an echo in the States Assembly of France, and thence gradually found their way into other lands. To the boon of equal civil rights, which the United States has granted to the Jew, it could now add the boon of eliminating every social discrimination, and pave the way for the gradual extermination of prejudice. To the glory which our country has already won for itself, it could set a fitting crown by refusing to countenance every social discrimination against the Jew, every violation of those fundamental principles of our

In the power of our country to set right example.

commonwealth, which regard every man every other man's equal, as long as he is obedient to the laws of God and man.

To accomplish this effectively, there must, first of all, be a recognition of the Jew's right to differ in creed from those among whom he lives, without thereby incurring their dislike. There must be a recognition that unlikeness in creed matters little as long as there is likeness in deed. Creed in itself is non-essential; deed is the principal thing. Creed is but a means; deed is the end that religion is after. Where good deed is the resultant of a creed, the creed giving rise to it cannot be wrong. There must be differences of creed, seeing that minds, temperaments, ideals, ancestries, environments, differ. Yet, with all the differences, men can be enough alike in deeds to be able to live in perfect harmony with each other. And, if religion is not a harmonizer of men, it is worth little or nothing.

Prejudice will cease when men will recognize that creeds may differ yet deed agree.

And what if another man differs from us in creed? That does not yet constitute an argument that his creed is false and ours is true. His may be right and ours may be wrong. The chances are that both are far from the truth, that both are groping in the dark, in search for it. And whether the creed be right or wrong may matter little with God, so long as both practice what their respective creeds ask of them, so long as they love their God with all their heart and soul and might, and their fellowmen as themselves, so long as, in compliance with the prophet Micah's definition of religion, they do justice, love mercy, and walk humbly before God.

Much of the prejudice against Jews is due, as we have seen, to the charge that they deny the divinity of Jesus, and that their ancestors crucified him. The Jew admits the first part of the charge; he honors Jesus as a preacher and teacher and martyr in Israel, but, in obedience to the Decalogue, he bestows divine honors to God alone, and to none besides. The latter half of the charge, that of having crucified Jesus, that of having slain a God, that charge the Jew denies, and the proofs for the denial he freely offers to the Christian, and all that he asks is that they be critically and impartially examined, and

When Christian will investigate Jew's side, before passing judgment.

that he be no longer condemned unheard. And should the proofs the Jew offers for the rejection of the godship of Jesus, and of the charge that his ancestors crucified the Nazarene preacher, be found unassailable, then he would expect that a sense of justice would demand an expunging from churches and Sunday schools of teachings that poison the minds of young and old against the Jew, that prevent the deep-rooted prejudices against him from being eradicated, that make him an object of dislike, of ostracism, of hatred, of persecution.

Next, the American Jew would appeal to the sense of fairness in the American Christian, and ask that he cease regarding him as an alien, that he treat him as one of the discoverers of our continent, as one of founders of our Nation deserves to be treated. Jews accompanied Columbus on his voyage of discovery. Their learning and their money helped to make that discovery possible. The first who set foot upon the newly discovered world was a Jew. But thirty-five years after the landing of the Pilgrim Fathers at Plymouth Rock, a Jewish colony landed at New York. In every battle in which our Nation fought, either for Independence or Union or Cuban Liberty, the Jew has taken part. From the commencement of our Nation to this day, he has stood distinguished among the learned of the land, and honored in the industries, in commerce, in finance.

When American Christian will cease regarding American Jew an alien.

And yet, notwithstanding his splendid record, there are those who look upon the Jew as an alien, as a foreign exploiter, and some of those who treat him thus are themselves immigrants or descendants of immigrants. It would almost seem that one need only to be a Jew to have every avenue of right and justice close against him. And this injustice will continue, and it will go on breeding prejudice against the Jew, until the American Christian will resolve to put an end to it, until he will rise and show that, instead of being an exploiting foreigner, the Jew has been among the foremost upbuilders and patriots of our Nation, until he will, by equitable treatment of the Jew, make manifest that true patriotism is such a regard for the just rights of the people forming the nation as will make all of them enthusiastic promoters of its good, as will make it possible

for all of its law-abiding people to live together in peace and unity.

Another appeal of the Jew is that the Christian make diligent inquiry into Jewish social and moral life, and see whether the Jew so differs from his Non-Jewish neighbor as to deserve being kept separate and distinct, being socially ostracized, having the doors of respectable society closed against him.

When he will cease ostracizing all Jews because of offense of few.

The Jew lays no claim to infallibility. He has his faults, and many of them, as will be pointed out in the discourse next week. All that he asks is that, since cognizance is so readily taken of his faults, notice be also taken of his virtues, and that the public be told which of the two exceeds the other.

It is true, some Jews, especially those who have recently arrived from foreign lands, where they had little or no opportunity for social culture, lack refinement, are loud and rude and showy, believe money covers a multitude of social sins, force themselves into circles which are reserved for the cultured and refined. What the Jew demands is that these be treated as individuals and not as Jews, that these be excluded because they are uncouth people, and not that all Jews be excluded because among them are some who are unmannered and rude.

Would the Christian think it just if all of his people would be excluded from the best society of some Mohammedan or Buddhistic country, because some few had given offense by lack of social polish? What of those Non-Jews who fill the daily scandal-columns of our press to overflowing, and yet are tolerated in hotels and clubs from which Jews are debarred? What of the hosts of Jews whose culture and refinement are equal to the best of any people, whose bearing is modest, whose attire is quiet, whose ways are unobtrusive? What of the Jews of the class with whom Henry Ward Beecher summered for a number of years, and of whom he said that their manners and social graces and excellence of heart and soul and mind were such as ought to put to shame many Christian ladies and gentlemen? What of the Rev. Dr. Collyer's statement that "the best Jews are as good as our best, and the worst Jews not as bad as our worst"? What of the frequent

declaration by judges of criminal courts that in point of obedience to the moral law, in point of sobriety, chastity, reverence for the life and health and property of others, the Jew might teach the Christian a needed lesson? What of their frequent declaration that in proportion to his number the Jew contributes a far smaller percentage to the criminal class than does the Non-Jew?

When offensive plays will be removed from stage and school.

Another appeal of the Jew to the Christian is that there be removed from the literature classes of public or private schools, and from our public stage such plays as Shakespeare's *Merchant of Venice*. Pupils of immature age are not philosophers. Their discriminating faculty is not yet fully developed. Whatever Shakespeare may have meant by his portrayal of Shylock —there are critics who regard Shylock the only gentleman in the play, or as the embodiment of a whole people driven into madness by centuries-enduring injustice and outrage—the youthful reader only sees the avaricious, vengeful, bloodthirsty Jew, and only has his early acquired prejudice strengthened and deepened. He may read of Goneril's and Regan's ill treatment of their old father Lear, he may read of Richard III, of King John, of Macbeth, and only think of them as individuals; he reads of Shylock, and it is of the wicked Jews he reads and thinks. Shakespeare has written far better plays than the *Merchant of Venice*, and has portrayed far better characters than any portrayed in that play. It would, therefore, be serving the best interests of peace and good-will among peoples of different faiths and ancestries were such plays as this withdrawn.

When press will not confound religious affiliation with offense of individual.

Another appeal of the Jew is to the press of the land. It possesses a power for eradicating prejudice which itself does not fully grasp. Frequently, instead of aiding in the cure of this disease, it roots it all the deeper. Let one of the Jewish faith commit a crime or misdemeanor, and his faith is quite commonly published with his name. Let one of the Christian faith commit the same offense and you will not find alongside the name the statement that he is a Protestant or Catholic, a Methodist or Presbyterian or Episcopalean. The association

of the crime of a degenerate individual with the Jewish faith is not only a grievous wrong against the faith, but it also tends greatly to strengthen the existing prejudice against the Jew.

Let the Jew attempt to answer the charge which eighteen hundred years of gospel teaching has spread against him the whole world over, the charge of having crucified a heaven-descended, immaculately conceived Son of God, let the Jew in the denial of this charge exercise the greatest caution not to say a word that might be construed as an affront to another man's faith, let him confine himself strictly to the teachings of history, to the canons of reason, to the results of the highest scholarship, and, with but rare exception, no notice will be taken of his self-defense by the public press. The overwhelming majority of its readers are of the Christian faith, and policy dictates that no report of sermon, lecture, or address be published in the paper that contradicts the gospel-teaching, and other teaching, against the Jew. And so the Jew can rarely count on that powerful educator of the people, the public press, for helpful aid in clearing himself of one of the most cruel of charges, and in ridding the Non-Jew of one of the deepest and most pernicious prejudices.

When press will afford him opportunity to present his side.

A notable exception to this all too common rule was recently made by a newspaper in our city, *The North American*. On the Sunday preceding Christmas day, there was delivered from our pulpit a discourse entitled *Christmas All the Year Round*. In it we pleaded that the Christmas spirit be evidenced all the year round, and that the Jew have a share in the sentiments of peace and good-will which it proclaims. In it we were told how, in former times, and how in some countries even at the present day, the approach of Christmas, as also of Easter, filled the Jew with dread, and how both these sacred days were frequently marked by cruel assaults upon the Jew, perpetrated by Christian hands. We were shown how, but for such cruelty, the Jew might long since have joined the Christian in the celebration of the Christmas festival, and we appealed for such an observation of the Christmas as might implant its spirit in every home, and ripen peace and good-will in every heart.

When press will plead with him for peace and good-will.

That plea found an echo, last Christmas morn, in the leading editorial of *The North American*. Selecting a few paragraphs from our discourse for its text, it nobly seconded our plea for a larger practice of the oft-professed Christian love. Besides the one great day in the year, it pleaded, let us have 364 little Christmases, and let each day be sweetened by kindly deed and kindly thought. Let barriers be levelled; let hearts go out in love to each other, and let hand clasp hand of fellowman in concord and sympathy, no matter what difference of creed may divide them.

Thus pleaded *The North American* editorial on last Christmas day. Were the Christian people to answer its appeal, were the other papers to follow its example, were the Christmas appeal to be made also the Easter appeal, and were its echo to resound every Sabbath in every church and school, the Christmas and Easter spirit would prevail all the year round. There would be less hatred on earth. There would be less prejudice in the hearts of men.

The Five Discourses

recently delivered by

RABBI JOS. KRAUSKOPF, D. D.

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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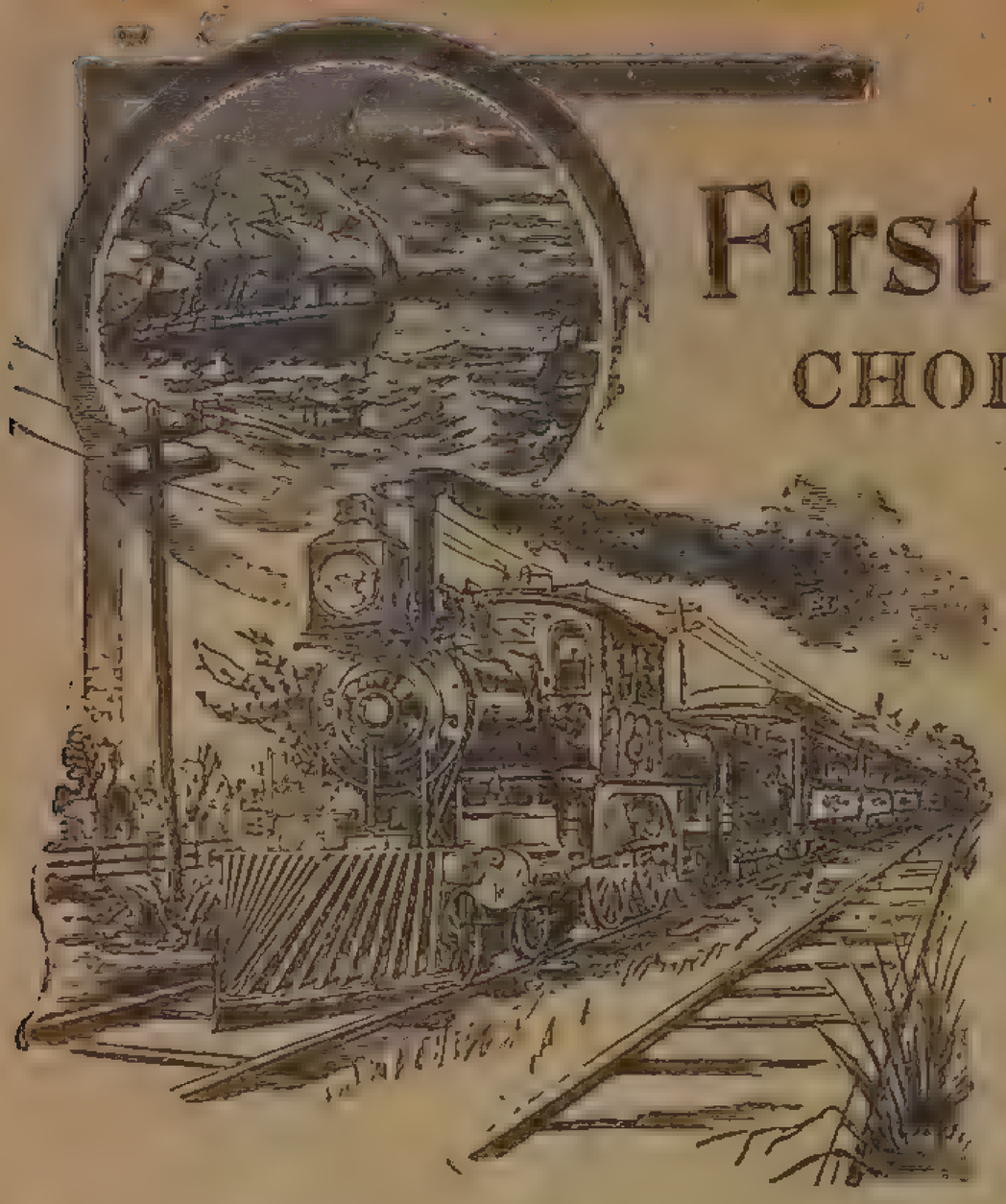
Prejudice—Its Genesis and Exodus.

VI.

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Prejudice—Its Genesis and Exodus.

VI.

Its Cure—on the Part of the Jew.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 26th, 1908.

To-day's discourse is to be the last in our series on Prejudice, and is to be a special appeal to the Jew to do all in his power to lessen the wide-spread and deep-rooted antipathies against him. In tracing the causes of prejudice, we found many for which the Jew is in nowise responsible, and over which he has no control. With these in our mind, we appealed, in our last discourse, to the Non-Jew's sense of justice, and asked him to free himself from aversions which either have their origin in the animal and savage dislike of those that are of different genus or species, of different faith, speech or nationality, or which are the results of reasoning from false premises, of forming opinions independent of facts, of arriving at conclusions unfounded on truth, of forming dislikes of a whole people because of offense by a few of that people.

Prejudices for which Jew not responsible.

But, we found also other prejudices, for the existence of which the Jew himself is largely responsible, and the removal of which is incumbent upon him. There are Non-Jews who are entirely free from prejudice against the Jew, who appreciate the service his people have rendered to civilization, who condemn the cruelties that have been visited upon him, who are drawn towards the teachings of Judaism, who sincerely admire the many virtues that distinguish the Jew, and yet feel themselves repelled by him, feel that they are unwelcome in Jewish society, that there is no point of social contact between Jew and Non-Jew, find in the Jew a spirit that is arrogant, and a manner that is offensive.

Prejudices for which Jew responsible.

That there was no point of social contact between the two in the past was quite natural. The Jew suffered too grievously at the hands of Non-Jews, was too falsely judged by them, differed too greatly from them in speech and customs, for free and easy intercourse between the two. That there are few points of social contact between the two, at the present time, when, as in such a country as ours, the wide chasm that once separated the two is bridged, and in parts obliterated, when no difference of law obtains between the two, when a common speech and a common bond of nationality unites the two, when common commercial and industrial and philanthropic pursuits bring the two into frequent and close relationship, that, under such conditions, but few points of social contact exist between the two is, at times, as much the fault of the Jew as of the Non-Jew.

Times when Jew prevents association with Non-Jew.

In far too many instances, the Jew makes himself an alien, separates himself socially from the people among whom he lives, and our analysis of the causes that give rise to prejudice has shown that such self-separation is one of the most fertile sources of misjudgment, that the alien is universally disliked.

That the Jew clung to his own people was quite natural at a time when others spurned his society, when others were even denied by law the right of free intercourse with him. Equally natural it was that he should have found association with his own people comforting, seeing that no other kind was afforded him. Natural, too, it was that centuries of enforced intercourse with his own should have developed a decided preference for such association. But, in these days of ours, such exclusive preference can be indulged only at the cost of inviting the prejudice of those whose association is not wanted, whose society is even spurned.

Exclusive preference of Jew for Jew offensive.

Natural, also, it was for the Jew to continue in occidental lands his one-time oriental mode of life, seeing that his fondest hope was a return to his native land, seeing also that he was rarely given a chance to identify himself with the people among whom he lived, or to acquire their customs and manners and social graces. But, to continue such oriental customs and manners, at the

Oriental customs in occidental lands offensive.

present time, and in such a country as ours, can only mean a continuation of the separation between the two, can only tend to unfit the Jew for the society of the Non-Jew, can only mean keeping alive prejudices that have already endured too long.

Our analysis of prejudice has acquainted us with the fundamental law of social life, that of like attracting and unlike repelling each other. It must, therefore, become the supreme duty of every Jew to be, as nearly as possible, like unto those among whom he lives. The eradication of every trait that singles him out from others must become as much his duty as he would have it to be the duty of others to eradicate everything that would separate the Non-Jew from the Jew. If we would have others free themselves from prejudice-creating influences, we must rid ourselves of them first. We cannot go on making ourselves unlike others, and then find fault with others for not regarding us as their like.

By making himself unlike others, Jew invites prejudice.

In a country like ours, there is but one place where the Jew may differ from others, that place is his House of Worship. There he may perform whatever ceremonies he please, oriental or occidental, ancient or modern, orthodox or reform, and be no more unlike others than are Protestants or Catholics, Unitarians or Episcopaleans, who differ among themselves in creeds and forms. And as these cast aside every difference, outside the church, so must the Jew leave behind him in his synagogue everything that makes him different from others. Inside his synagogue he must be the Jew; outside, the American, as indistinguishable from others as Baptist and Presbyterian are indistinguishable from each other outside their respective church.

Must be a Jew in his synagogue, an American outside.

I have no quarrel with the creed of the orthodox of our brethren, but, since they complain of prejudice it is my duty to tell them that it is their orthodoxy that is probably responsible for as much prejudice as is any other cause. They seem to forget that they no longer live in Palestinian lands, where the forms of religion entered into every relationship of life, where it effected diet, dress, and the like, where it restricted intercourse with believers of other faiths. They do not seem to know,

Infusing self-separations into public life creates prejudice.

or, if they do, they do not seem to care, that, in such occidental lands as ours, deed has taken the place of forms, that outside the church the worth of a man's creed and the degree of a man's piety are expected to show themselves not by the length of his coat or hair or beard, not by the kind of food he partakes of or abstains from, but by the amount of honor and honesty he infuses into life, by the amount of peace and goodwill, by the amount of concord and harmony and fellowship he scatters among mankind. The moment we project self-separating forms into our public and social life, that moment we make ourselves unlike others, that moment we make ourselves strange and peculiar, and the unlike, the strange, the peculiar, is not an attractive personage.

Acting "Thou art inferior to me" invites hatred.

If the orthodox would suffer less from prejudice, and if they would bring less prejudice upon their brethren, they must not, through their mode of life, say to the Non-Jew: "I will live among you, but I will not be of you. I will be separate and distinct. Your people shall not be my people; your modes of life shall not be my mine. Where you eat I shall not eat. With whom you associate I shall not associate. Where you will be buried I shall not be buried." If the orthodox would experience less of prejudice, he must turn from the religion of form to that of spirit, from the religion of ceremony to that of the prophets of old, to those God-inspired men of Israel, to whom religion meant life and not law, deed and not creed, who despised lip-service and form-service, who declared that the religion most acceptable to God is not offering sacrifice, not mumbling prayers, not fasting or doing penance, but acting righteously, relieving the oppressed, feeding the hungry, clothing the naked, protecting the weak and helpless, comforting the sorrowing, lifting up the fallen, guiding the ignorant, linking man closer to his fellowman, and bringing both nearer to God.

Biblical interdiction against associating with other people applies not to Christians.

It is true, the Bible interdicted association with certain Non-Jewish people. But it must not be forgotten that that interdiction applied to conditions and peoples of thousands of years ago, and that the nations under the Biblical ban were certain idolatrous, hostile, and immoral peoples with whom to have associated could only have meant religious de-

moralization and moral degeneracy. This prohibition must by no means be made to apply to our Christian neighbors, who, like us, are a monotheistic people, who reverence the Bible we reverence, follow the Decalogue we follow, who may be regarded as but a sect of Judaism, whose only difference from us is that they pay divine honors to that son of Israel whom we are pleased to honor as a preacher, patriot, and martyr.

It is also true that the Scripture calls us "the chosen people." But we must not, in our day, impart a false meaning to that term, and arrogate to ourselves a superiority that does not belong to us. In comparison with idolatrous and immoral nations of ancient times, our remote ancestors, by conceiving a sublime system of theology and an exalted mode of life, won for themselves the appellation of "the chosen people," the standard-bearers and disseminators of God's law of right and truth and justice. It was a proud and well-deserved title, but it was their distinction, and not ours. If disseminating the law of God, if winning heathen peoples to the belief in the one God, constitute a right to the title of "chosen of God," then we must freely acknowledge that the Christian people have done more during the past eighteen centuries along that line than we have. And if, moreover, we consider the vast contribution by Christian people to the civilization and progress of mankind, to the promotion of law and order, of peace and good will, it is worse than fanaticism to arrogate superiority entirely to ourselves, and hold all men inferior who are not of Jewish ancestry, who do not hold the tenets to which we subscribe. Such presumptuousness is considered an insult, and invites prejudice and hatred.

Term "chosen people" applies not to Jews alone.

Another fertile source of prejudice is the claim of large numbers of our people, especially of the orthodox, that the Jew is only a temporary sojourner in the land which he happens to inhabit, that his country is Palestine; his highest hope, a speedy return to it; his supreme duty to agitate everywhere, and at all times, to make that hope a reality. To our mind, nothing could better stamp the Jew as an alien in the mind of the Non-Jew

Zionism a source of prejudice.

than this unfortunate agitation known as Zionism. To our mind, it seems to have no other purpose than creating in the Jew a sense of alienation, and rooting prejudice deeper in the Non-Jew. And there seems to be more of romanticism in it than of practicality. It is a firm conviction with us that, even were an opportunity for a return to Palestine presented, only the fewest would avail themselves of it, and those few would find the Palestine of the present century not the Eldorado it is believed to have been in ancient times.

Profoundly we sympathize with the hard lot of our brethren in such countries as Russia and Roumania, where they are subject to all manners of cruelty. And deeply we feel that something must be done to end their miseries. But, we also feel that Zionism is not a cure, that, on the contrary, it can only make matters worse, it can only brand the Jew all the deeper as an alien, as a foreigner, an exploiter, whose riddance is not only desirable but also an economic necessity. Not in Zionism but in rationalism lies one of the cures of prejudice. Let the orthodox Jew free himself from a religious ceremonial that separates him from his fellowmen, and that drives him into a Ghetto of his own creation. Let him free himself from the chimera of a Messiah who will as little come in the future as he has come in the past. Let him rid himself of the delusion of a return to Palestine that cannot offer him half of the advantages of civilization that he now enjoys. Let the flag of the country in which he lives be his only flag, and this country's welfare his highest national interest. Instead of wasting time and means and energy upon an impossible or an inadvisable return to Palestine, let him exert all his efforts to so appeal to the sense of justice in his Christian brethren as may ultimately secure for the Jew his human rights.

Our orthodox brethren must not be made to bear alone the responsibility for much of the prejudice from which the Jew is obliged to suffer to-day. We, the so-called reformed Jews, have no small share in it. We may be entitled to some credit for having occidentalized our religion and our religious life, for having harmonized our mode of worship with modern requirements, for having substituted the spirit for the form, for having

We have reformed ceremonial.

vernacularized our service-language, for having introduced also a Sunday Service, so that also the non-Jew might come and see our service, and hear our instructions, and depart with a better knowledge of Judaism, and with lesser prejudice against the Jew.

But, to a large extent, our reforms have ended there. In other respects we have largely continued a separate and distinct people. We have continued to make the Non-Jew's association with us difficult, if not well-nigh impossible. We complain of Jews being excluded from Non-Jewish clubs and societies, and yet we ourselves bar Non-Jews from our clubs and societies. In our cemeteries no Non-Jew is permitted to be buried, not even when that Non-Jew is the husband or wife of one of our faith who has been buried or is to be buried there. We complain of exclusion from certain schools, and yet organize schools from which we either exclude Non-Jewish pupils or limit them to a select few. Wherever we go we flock with our own. In the neighborhoods where others of our people live we desire to live. In the places where they summer we desire to summer. In the hotels where they stop we desire to stop. In every way we give the Non-Jew to understand that we prefer the society of our own people, and when they do the same, and prefer the association of their own, we cry out against prejudice.

We have not reformed life.

Occasionally some break away from this clannishness, and, possessing ample means, feel that they are entitled to summer at places and hotels frequented by the best of the land. When refused, they ascribe it to prejudice. There is no doubt much prejudice and much snobbery in such refusals. In frequent cases, it is only too palpably a business-scheme, or method of giving an air of respectability to a place that is sadly in need of being made respectable. In many instances selfish gain is sought at the expense of the Jew, and the insult is not infrequently offered to people who, not only by reason of wealth but also by virtue of mental and moral and social culture are fit to associate with the most refined in the land.

Some force themselves into places where they do not belong.

But, unfortunately, they are made to suffer for the sins of others. We have, alas, too many who think that money

Think money covers multitude of social short-comings.

covers every short-coming of social polish, and who force themselves into places and circles, where their lack of refinement, their loudness and showiness, their vulgarity, their desecration of the sanctity of Sunday, are extremely offensive to the other guests, and forces upon them the alternative of either staying away or obliging the Jew to be kept away. And it is not difficult for the hotel-keeper to decide to whom of the two to cater. He finds it easier to bar all Jews than to subject all to an examination as to their standing in culture, as to their fitness to associate with the best on equal terms of refinement.

While allowance had to be made in the past, when opportunities were wanting, for the Jew's lack of social graces, no such allowance can be made to-day. The Jew has every opportunity for acquiring the highest culture. If he would mingle with the best, he must possess the culture of the best. If he find the obtaining of it difficult or impossible, then he must stay away from places and peoples where such culture is a prerequisite.

To mingle with the best, Jew must have culture of the best.

To people of culture, refinement in those with whom they associate is as necessary as the air they breathe. As the body accustomed to cleanness feels uncomfortable when in contact with the unclean, so do soul and mind and heart of the cultured feel polluted when thrown into social relationship with those whose every word and deed and manner offend good breeding. It is a mistake to believe that money and clothes are the only things to be considered in the choice of a summering place. Not only the place where one is to stop but also the people with whom one is to associate must be considered. Good manners are not such trivial matters as some monied people seem to think. Let them try to acquire culture, and they will find that the acquisition of it is often harder than that of money, and they will respect it more. To many people, manners are an index to character. Many people find it difficult to believe that moral excellence and social vulgarity can dwell in the same person, that a soul sensitive to the true and good and beautiful can exist in an unrefined, illiterate, vulgar, showy, money-worshipper. To them experience has

proven that people of culture and refinement show a spirit of consideration for others, are quiet and respectful in their demeanor, have regard for other things than mere external display. There are people who seem to be able to forgive every offense except vulgarity. Virtue itself becomes to some a misdemeanor when coupled with bad manners.

Denied cultural opportunities in the past, and engrossed in mere material pursuits, we have largely lost sight of our one-time distinction of spirituality, of reverence for the higher and nobler things of life. We have no more the proud consciousness, we at one time had, that ours is an aristocracy—the oldest by virtue of blood, the highest by virtue of attainment and achievement, the most distinguished by virtue of martyrdom. If to this aristocracy of blood, of achievement and martyrdom we would add that of highest social culture, we would, before very long, find exclusion vanish and prejudice disappear.

An aristocracy such as ours requires cultured manners.

From the very beginning, our people distinguished themselves for being better than the nations that surrounded them. Such superiority is still expected of us to-day. What is regarded as a mere fault in others is considered a crime in us. What is regarded a mere social breach or an eccentricity when committed by one of the "four hundred" is considered an unpardonable offense when committed by one of us, and punishment for it is visited upon all of us.

We must live up to high standard set for us.

It is a high standard that others set for us; as in the past so in the present we must prove ourselves equal to it. Ours must be the duty in the present, as it was in the past, to shine not by material riches but by spiritual and moral wealth. Unless we excel in spiritual treasures, there is little reason for us to continue as a separate religious body. So distinguished must our life and conduct be that, even though deep-rooted prejudice may prompt dislike of us, heart and soul and mind must compel admiration of us. Ours must be the answer that King Philip of Macedon gave when told that the Greeks spoke ill of him, "then it must be my business so to live that my life may prove their words false." Not able to shine by power or number, we must say to ourselves what good Peter Bulkley,

the founder of Concord, Mass., said to his little congregation, two and half centuries ago: "We cannot excel in power or number or wealth, we can excel only in virtue; if we excel not in this, we are the most despicable of all."

Superior excellence alone can shame our prejudiced opponents into better treatment of us. Ours is the power to make our future brighter than the past has been. We ourselves can bring on the day when prejudice, like King Arthur's sword *Excalibur*, will be drawn from its sheath, and flung out into the sea, to be seen never again.

Superior excellence alone can rid us of prejudice.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, November 1st, 1908. No. 1

The Sixteen Preachers at the Penn Celebration

PHILADELPHIA

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The Sixteen Preachers at the Penn Celebration.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 1st, 1908.

Opinions differ as to the worth of Philadelphia's recent celebration of the two hundred and twenty-fifth anniversary of its founding. Some, while conceding that the affair was, in every respect, a brilliant one, are quite emphatic in their statements that it was a needless expenditure of time and means and energy, that commerce, industry, education and the ordinary routine of life were seriously interfered with for more than a week, that the money expended on the magnificent pageantries and processions and decorations might have been more wisely spent on permanent improvements, on providing labor for the unemployed, on affording accommodations for the thousands of children for whom there is no room in our schools.

Value of recent Founder's Week questioned.

Personally, I am of the opinion that, while the needs of our city should at all time receive our full attention, celebrations such as we recently had are of great value, and should be encouraged. In a manner not equalled by any other mode of instruction, they tell the story of the rise and development of our city, they give object lessons of our vast enterprises, they tell of the part our city had in the moulding of our Nation, and the result is: greater civic pride, larger patriotism, keener appreciation of our possibilities, failings and duties.

Points in favor outweigh those against.

There was one feature, however, in connection with the recent Founder's Week celebration, concerning the value of which there has been no difference of opinion, concerning which there has been but the one thought; that it alone was worth all the expendi-

No question as to value of *Friends' Meeting*.

tures incurred. It was the gathering at the Friends' Meeting Houses, Race and Cherry Streets, above Fifteenth, at which representatives of sixteen religious organizations addressed the two large audiences on the subject of William Penn's Contributions to Religious Liberty.

Most of you probably hear of that meeting for the first time. Its taking place was not heralded with the blare and glare with which other events of that week were announced, nor did the press believe it to be attractive enough for the general public to give it the pictorial space it liberally gave to other gatherings. Yet, a more impressive sight than that of representatives of sixteen different denominations, sitting, side by side, in a Quaker Meeting House, a Catholic, Rt. Rev. Monsignor on the one side of the Chairman, a Rabbi on the other, and to the right and left of these: Baptist, Congregational, Episcopalean, Lutheran, Mennonite, Methodist, Presbyterian, Unitarian, Universalist, and so on—a more impressive sight than this has rarely been witnessed. And words more inspiring than those spoken that night have rarely been heard, and a more inspired audience has rarely been seen, an inspiration that changed the characteristic silence of Quaker Meetings to frequent and rapturous outbursts of applause.

Sixteen preachers laud Penn's gift of Religious Liberty.

The street processions and the naval review of that week will be forgotten; the memory of the decorations and fireworks will fade away; the remembrance of that meeting will continue vivid in the minds of those who witnessed it, and, in many a family, it will echo from generation to generation.

One would have naturally expected that preachers representing such widely differing denominations would differ widely in their remarks that night. But not a clashing thought nor differing sentiment was heard or felt. While view-points differed, the lessons pointed out were strikingly alike. All expressed their

No clashing between denominations that night.

profound appreciation of the character and religious principles of William Penn, the Friend. All acknowledged the great debt our country and the world at large owe to him for the precious gift of Religious Liberty in which he founded our city and state, through which he helped to shape the destiny of our Nation, and by which he ushered in a new epoch in the world of religion. All expressed or implied their conviction that differences in theological opinions should, and must, not constitute a reason for ill-will between man and man, that, whatever our creed or form or rite, mankind constitutes a Common Brotherhood, under the Common Fatherhood of God.

What a change in the 225 years since William Penn founded the city of Brotherly Love! Think of representatives of sixteen different denominations sitting peacefully side by side in the year 1683, expressing their esteem of each other personally, and their respect for each other's faith! In that year, Catholic and Protestant slaughtered each other for the love of God, and both visited endless cruelties upon the Jew, for the sake of Christ. In that year, the most horrible word to the ears of Protestant Englishman was "*Papist*," and to the ear of Catholic Frenchman and German was "*Huguenot*" and "*Lutheran*," and to the ear of both Catholic and Protestant was the word "*Jew*." In that year, thousands of Catholics languished in English prisons; tens of thousands of Protestant Frenchmen were either violently forced into the Catholic church, or driven into cruel exile; hundreds of Jews were burned at the stake in the market places of Seville, Granada, Cordova, Madrid, and hundreds of thousands of their brethren were lashed and hounded over the face of the earth by both Catholic and Protestant. In that year, no Catholic could sit in the English Parliament, no Protestant could enjoy civil rights in Catholic countries, and the Jew could enjoy but few

Attitude of denominations toward each other In 1683

human rights in the few Catholic or Protestant countries in which he was tolerated.

In that year, even in the new world, religious liberty was yet little understood. The Puritan colonies still extended Christian welcome and equal rights only to those who shared their religious views, and they excommunicated and persecuted as enemies of God all who differed from them even in trifles of belief. Only too well did the followers of Penn remember how Puritan intolerance had wreaked vengeance on their Quaker brethren, when some twenty-five years earlier they had endeavored to effect a settlement in Massachusetts, how they were imprisoned and banished, how they were whipped, branded, mutilated, even hanged, if they dared to return. And but for the labors of such men as Roger Williams in Rhode Island, and William Penn in our state, the narrowness of the Puritans and the intolerance of European countries might have extended over our land, and might have put a fatal blight upon those early settlements, which, under the breath of religious and political liberty, grew and prospered, and became mighty on the face of the earth.

Even the Puritans intolerant.

Our country owes much to the spirit of the Puritans, but infinitely more to the spirit which Roger Williams and William Penn and their followers implanted upon our shores. Especially here, within our city, were laid the foundations of those principles of right and justice that have made it possible for our country to become the freest and mightiest under the sun. If Plymouth Rock is the cradle of our Nation, Philadelphia, the city of Penn's founding is the cradle of our Liberties, and as such the foundation of our greatness. Without Philadelphia, Plymouth Rock would have availed us little. It was the torch of Liberty—religious and political—that was kindled on the banks of the Delaware, which shone forth like a beacon light into

Debt to Friends greater than to Puritans.

a dark world, which attracted and guided hither the oppressed and persecuted of other faiths and peoples, and who, in return for the privilege of worshipping God in accordance with the dictates of their conscience, gave the best that in them lay towards the development of their new home. Great as is our reverence for our Independence Hall, profound as is the honor we show our Liberty Bell, sacred as is the memory of Washington and Jefferson and Franklin who, within our city, shaped the destiny of our Nation, no less sacred to us is, and must continue to be, the memory of William Penn, whose breadth of spirit and depth of mind and largeness of heart have contributed mightily toward the power and glory that have come unto our Nation.

And to none can the name of William Penn be more sacred than to us, of the Jewish faith. We honor his memory as we do that of the foremost of our leaders; we reverence his people as we reverence our own. The long story of our persecution bears no testimony against the Society of Friends. Christian in profession, they have ever proved themselves Christian in practice. It is difficult to tell what the Jew's fate might have been in the new world had Roger Williams and William Penn not arrived upon our shores. The small Jewish colony that had landed in New Amsterdam some thirty years earlier had met with but a scant welcome from the Dutch. From the Massachusetts Puritans the Jew would have received no welcome at all, had he attempted to settle among them. In the colonies of Roger Williams and William Penn he found not only no opposition to his settling but also the privilege to worship God in accordance with his convictions.

To none name of Penn more sacred than to Jew.

Much as I admire the Puritans, and, in recognition of their glorious achievements, readily as I forgive their many offenses, still, I cannot but deplore that narrowness that could not extend to others the religious

Puritan intolerance barred Jews

liberty they had sought for themselves. According to their conception, he who believed not as they did, could only be evil, and exert only an evil influence upon the community, and therefore could not be tolerated among them.

Such was not the belief here, in William Penn's colony. More yet than the Puritans, had the Friends suffered for their faith's sake, and, because of their suffering, had they, like the Puritans, forsaken the old world, that they might enjoy religious liberty in the new. But, having themselves been made to suffer for differing in faith from others, they scorned doing to others what they had not wanted others to do to them. Believing that God reveals Himself to all men by means of an "*Inner Light*," and that this light, like all light, manifests itself in different modes of illumination, they recognized as much of God in the services of other Christian sects, and in the Jewish and Indian modes of worship as in that of their own, and, therefore, unlike other Christians, they entertained brotherly feelings toward every Christian sect, accorded friendly treatment to the Jew, cultivated equitable relationship with the Indian, took active steps, from the first, toward the emancipation of the negro slave.

Friends accorded them friendly treatment.

Accepting the ethical teachings of the Rabbi of Nazareth, they believed in non-resistance, in not only doing no evil but even in returning good for evil, in loving God with all their hearts, and their fellowmen, irrespective of race, creed or color, like themselves. They believed it to be the worst of all errors to imagine that one particular creed is the depositary of all the religious truth there is, and that, for that reason, it is its divinely appointed province to persecute all others for not accepting it. They recognized in all religious sects a unity of spiritual aspiration amid a diversity of creeds and forms and rites, and, therefore, they welcomed the unity, and respected the diversity. Divining almost instinctively the pagan accretions to the New Testa-

Because they raised ethics above theology.

ment, they discarded or ignored—as do the Jews—the creeds and dogmas that were derived from them, and concerned themselves all the more with the spiritual and moral teachings of the Nazarene Master. Early they cut themselves aloof from mythological fancies and theological controversies, and, as a consequence, few denominations have found as much sweetness and light and peace in their own, and have extended as much of their blessings to others, as has the Socieiy of Friends. Quietly, unobtrusively, peacefully, their spirit found its way into other religious denominations of our land. Like a leaven, it prepared the soil, and gradually it evolved that spirit of Religious and Political Liberty that echoes in the Declaration of Independence, that stands graven eternally in our Constitution, that has become an integral part of the American people, and an inspiration and model to other nations.

Who that lifts his eyes to the broad-brimmed statue of William Penn, on our City Hall, and reflects upon the debt of gratitude the world owes to him, can help wishing that all who professed Christianity had become like unto him and his people?

Had others followed their example:

The long expected Messianic Age would long since have dawned. There would now have been peace on earth and good-will among men. The prophet Isaiah's dream would have been fulfilled,—swords would have been beaten into plowshares, and spears into pruning-hooks; nation would not have lifted sword against nation, neither would there have been war any more. Might would no longer have constituted right. The Jew, who has given the Christian world its most cherished treasures, would not have been rewarded with cruelty and outrage inflicted by Christian hand. The Indian would not have been first brutalized, then robbed of his all, then killed off, by those who professed themselves followers of the gentle Jesus. We would not have witnessed the strange anomaly of William Penn, the

Messianic Age would long since have dawned.

opponent of arms and armies and navies, commemorated by means of military procession and naval review. We would not have seen the sad spectacle of rulers, professing themselves followers of the Prince of Peace, constituting themselves heads of Christian denominations, yet eager to wage cruel wars and ceaselessly preparing for them. We would not have been confronted with the ludicrous practice of seeing fortunes squandered on the hopeless task of converting Jews to Christianity, when there is not a noble, historical teaching in Christianity that is not Jewish, when there is not a virtue possessed by Christian that is not possessed by Jew, nor a vice possessed by Jew which, judging from penal records, is not found to a larger degree among Christians.

And who that saw and heard that night the representatives of the sixteen leading denominations of our city did not go away feeling the better for having come, feeling that that meeting was one step nearer to the realization of the hope of seeing mankind federated as a Common Brotherhood, under no other creed than Love of God and Love of Man? Under the spell which the story of the life and labors of William Penn cast that night, how insignificant seemed those theological differences that make impossible a hearing of a preacher of another denomination on the pulpit platforms of some of those denominations that were represented among the sixteen that night! A widening of hearts and a narrowing of partition lines between denominations should be one of the results of that meeting that night; raising ethics above theology, practice above profession, deed above creed, should be another. Once the churches shall have learned to live and labor together in peace and unity, it will not be long before there will be Glory to God in the highest, for then there will be peace on earth, and good-will among men.

In Penn's teaching lies possibility of Universal Peace.

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VOL. XXII. Sunday, November 8th, 1908. No. 2

The Jew's Part in the Founding of the Republic

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The Jew's Part in the Founding of the Republic.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 8th, 1908.

Some of those who witnessed, during Founder's Week, the pageant that told the history of our city, who observed the Dutch, Swedes, English, Germans, Welsh, Scots, Irish and others, passing along picturesquely attired, and accompanied by floats illustrative of the life and labors of these early settlers, asked the question: "Why were not the Jewish people represented in that procession, seeing that they too were of the early settlers, and that their labors also contributed much toward the upbuilding of our city and our country?"

Jews not represented in historic pageant on Founder's Day.

The answer is a simple one. The part of the pageant of which we speak was not an exhibit of religions but of nationalities, and we of the Jewish faith are not a nation. As a people, we were represented in that procession by the Dutch and Germans, from whose countries some of our forebears came to these shores, during the 17th and 18th centuries.

Because Jews not a nation.

Had it been a procession illustrative of the contributions to American Liberty by the different religious bodies, I am sure, a prominent part would have been assigned to our faith, for, the share it had in shaping the destiny of our Nation was as large as that of any other faith, if not larger. In fact, so considerable was the influence it exercised, that, notwithstanding the early part of the procession represented nationalities only, the work of the Jew could not but be given prominence even there. When those representing the early settlers marched along bearing

Had religions been represented, Jew would have been present.

under their arms copies of the Bible, they told, in unmistakable language, why their forefathers had sought these shores, and who had taught them how to brave and suffer all for the privilege of enjoying political and religious liberty.

It may seem a bold statement, and yet it is a true one withal, that without the Jewish Bible the Republic of the United States would never have been founded. The spirit that brought the followers of Penn and Pastorius to this city and state, and the Puritans to Massachusetts, was not that which brought the Spaniard to South America and the Cavalier to Virginia. The latter came for adventure; the former came because their study of the Bible had moved them to differ in their interpretation of it from that given by the people among whom they lived, and among whom, because of that difference, they could not continue to live in peace.

Without Jewish Bible Republic would not have been founded.

And once they settled here, they made the Bible, particularly the Old Testament, the basis for their self-government. Its spirit became their spirit; its laws their laws, its hatred of monarchy became their hatred, and its love of free and representative government became theirs. In fact, President Wheeler, of the University of California, calls the Puritans "Old Testament Christians." Like unto Israel of old, they made of their Commonwealth a *theocracy*, a government in which God alone wielded Sovereignty, and in which men chosen by the people carried out His will, as revealed in Scriptures. And when the king of England introduced measures which they deemed oppressive, it was from Moses and Samuel that they drew their spirit of opposition; it was the example of the Judges they followed when they passed to open revolt, and it was the spirit of the Prophets they heeded when they continued in revolution until they had overthrown the Monarchy, and had reared a Republic in its stead.

Old Testament basis of Puritan government and Colonial uprising.

New and incredible as this may seem to the general reader, to the student of history it has become a well-known fact. "Why is it?" asks Martin F. Morris, Professor of Constitutional Law, "that while we readily acknowledge our obligation to Israel for our religious institutions and our intellectual enlightenment, we have never acknowledged, and you have never claimed, as you are justly entitled to claim, our obligation to you for the boon of Civil Liberty? . . . . It cannot be denied that in the establishment of the principles of Civil Liberty, Israel was the pioneer of the world." And that eminent historian, Anatole Leroy Beaulieu writes: "To find the first source of man's rights we must go back to the Old Testament. . . . The Isaiahs and the Jeremiahs were the first revolutionists. All modern revolutions have been the echo of the voice which reverberated in Ephraim. . . . From the Jewish Bible came the Reformation. The Puritans carried it to America and made its spirit their spirit. To the Bible belongs the success of those revolutions. The advent of justice on this earth has been the dream of Israel. . . . Liberty, equality, the fraternity of man find in the Thora their only solid base—the unity of the human race."

Civil Liberty the gift of the Jew.

It was in Israel, and at a time when other nations either groaned under bondage or were yet in a savage state, where the first successful attempt was made at combining individual liberty with representative government, under a constitution which guaranteed equal rights to all. It was on the yonder banks of the Nile, where the first Republic was founded, a Federal Union of twelve tribes, each tribe separate, independent, self-governing, yet all federated for defensive purposes and for mutual welfare, under one central head, and he the people's choice. It was on the banks of the Delaware where a like and equally successful attempt was made by our American colonies, and

American Republic modelled after that of Israel.

its pattern was palpably that of the Israelitish Commonwealth of three thousand years ago, a Union of thirteen, separated, independent, self-governing states, yet federated under a central government of their own choice, and under a constitution of their own make.

No sooner had the Puritans in Massachusetts entered upon self-government than they resolved that the text of the Holy Scriptures should be their guide in matters of legislation as well as in individual life. The Scriptures to them was God's word, and it was meet that God's word should be their Law. In spirit and in letter, they adapted as much of the Jewish code that was practical for them—even more than was practical for the changed conditions of their times. They forgot that some of those laws were made to fit conditions three thousand years earlier, and intended to suit environments far different from those that surrounded them. Certain laws which the ancient Jewish lawgiver enacted to safeguard his people against pernicious heathen influences, and which the Jews themselves, in later times, modified or abrogated, the Puritans applied to their own times, and, hence, those unfortunate persecutions that are a blot on their otherwise estimable character.

Spirit and letter of Mosaic Code adopted by Puritans.

As early as the year 1636 the General Court appointed the leading minister of the colony to adapt the Jewish Law to their needs, and it was enacted that, till the work was completed, "Moses and his Judicials" should be in full force. Mr. Cotton finally presented the results of his labor in a code of laws based on Scripture texts.*

When a year or two later, Roger Williams, after his banishment from Massachusetts, founded a colony of his own, in Rhode Island, he, too, made Moses his lawgiver, the Pentateuch his code of laws, Israel, under the Judges, his model of government, with the exception that, being broader than his

* See G. E. Ellis, "*Lowell Inst. Lects. on the Early History of Mass.*" pp. 50–55.

Puritan persecutors had been, and making allowance for difference of times and environments, he extended civil rights also to those of moral character who differed in religious belief.*

When the colonial fathers of our city desired an appropriate inscription for their State House bell, they went to the Old Testament, and selected from it the text: "Proclaim liberty throughout all the land, unto all the inhabitants thereof," words fraught with prophecy, for it was under that very bell where, a score of years later, the representatives of the thirteen colonies proclaimed liberty "throughout the land," which proclamation that bell answered, with joyous tongue, two hours long, on that memorable 4th of July of the year 1776.

Yes, as they had gone to the Old Testament for their law, they went to it for their rights when English tyranny began to press them hard. Had they followed the New Testament there would have been no resistance to England, and no resistance would have meant a continuance of monarchy, and of all the despotism for which it stood in those days.

Also Israel's love of liberty.

Great as is the value of much of the teachings of the New Testament, it is of little service in times such as tried the souls of our colonial fathers, prior and during the Revolution. In such times, teachings such as "when thy enemy strikes thee on thy right cheek turn to him also thy left, and when he takes thy cloak give him also thy coat" are but invitations to tyrants to be yet more tyrannous, and encouragements to despots to commit yet greater outrages. At such times, the Old Testament cry of JUSTICE above all things, and at every cost, is mightier than the New Testament teaching of unquestioning submission and supine resignation and non-resistance. Had that latter teach-

New Testament teaching of non-resistance rejected.

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* See Oscar Straus, "*Roger Williams, the Pioneer of Religious Liberty;*" "*The Origin of Republican Form of Government.*"

ing found universal compliance, there would have been no Reformation and no Liberty, as so distinguished an authority as Lecky says: "It is at least an historical fact, that, in the great majority of instances, the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New." Such men as Luther, Calvin, Erasmus, Patrick Henry, Washington, Jefferson, would have been burned as heretics or strung up as traitors, and the despots would have unctuously justified their course by the New Testament teachings of "*the divine right of kings*," of their absolute supremacy, of the duty of the ruled to yield unquestioning obedience to the ruler.*

Unsuitableness of New Testament demonstrated in proposed seal.

Nothing perhaps brings out so clearly the contrast between the Old Testament and the New Testament teaching, regarding the relationship between subject and ruler, as the design and motto that were proposed by Franklin, Adams and Jefferson, who were appointed a Committee on devising a seal for the new Republic. Notwithstanding the New Testament teaching "Whosoever resisteth the higher power resisteth the ordinance of God, and they that resist shall receive to themselves damnation," the seal committee proposed as design: Pharaoh, with crown upon his head, being swallowed by the waters of the Red Sea, and as motto they suggested the words: "Rebellion to Tyrants is Obedience to God."

Revolutionary election sermons draw texts and themes from Old Testament.

And nothing probably shows as clearly the help which the Revolution derived from the Old Testament as the "election sermons" of that period. To give the general elections due sanctity, and to impress the people with the importance of the vote, distinguished divines were chosen to exhort the people at the various places of assembly. These sermons are in every respect a credit to the thought and culture of that

* Romans xiii, 1–7.

day. Widely circulated in printed form, and very popular, they largely constituted the literature of that period, and they moulded public opinion as does the press in our day.

Some of these sermons throw light upon the sentiments of those days which we do not get from any other source. The nearer we get to the revolutionary period the more numerous become the Old Testament texts, till finally they are almost exclusively drawn from that Book. At that stage, the themes deal almost invariably with Moses confronting the despot Pharaoh, and demanding and obtaining liberty for his people; with Gideon routing a mighty host with a few of the chosen of Israel; with Deborah, a woman, inspiring the apathetic leaders of Israel to battle and victory; with Samuel warning the tribes against chosing a king, and telling them of the burdens to which they would be subjected under a monarch, how he would seize their sons and daughters, how he would appropriate for his own use the best of their fields and vineyards, and exact heavy taxes from them for the maintenance of his army and his court. More and more eloquent these election sermons grow when dwelling on the consequences of Israel's disregard of the warning of Samuel, when showing how the people reaped the whirlwind from the wind they had sown, how they sacrificed their liberty and country for the honor of having a king over them. Mightily echo in these discourses the ancient prophets' bitter denunciations of the tyrannies and avarice and voluptuousness of the despots, and sweetly resound the dreams, of long ago, of the people restored to their independence, of the tribes again ruling themselves, of every man sitting under his own vine and fig-tree, with none to hurt and none to make him afraid. General Washington, in the later sermons, is the Joshua of old, divinely called, in the hour of need, by Him who led Israel by the pillar of fire and the cloud, and mightily resounds their prophesy that as the intrepid warrior had done in ancient days

Illustrations.

so would the chosen leader of their day win for them liberty and independence.

Thus did the spirit of the Jews of old arouse the colonies to open resistance. Thus did it inspire them to throw off the fetters of their thraldom, did it accompany them to the battle-field, did it help to win for them their independence, did it aid them in establishing their Republic. When, therefore, the story of the rise of our free and independent government is told, and the sources are named from which it drew its inspiration, prominent among them, if not first, must be named the spirit of the Jew.

And it was not the spirit of the ancient Jew alone that participated in that work. The descendants of that people, scattered at that time among the colonies, shared nobly in our country's battles for freedom. Though small in number, their patriotic activity challenges admiration. Having suffered the tyrannies of centuries, none knew better than they how to value political and religious liberty, and none were readier than they to sacrifice all for its attainment and permanent possession. Not a step before and during and after the Revolution but we encounter them, in the army, on the battlefields, in diplomatic service, in the committee of ways and means for financing the war. We find them foremost among the contributors of the funds, foremost among the signers of the *Non-Importation Agreement*, foremost among the developers of the commerce and industry of the new Republic, foremost among the donors towards the erection of Bunker Hill monument.

Contemporaneous Jews as active as spirit of ancient Jews.

And the Jew's patriotism was not unappreciated at that time. In the procession held in this city, in the year 1788, in honor of the adoption of the Constitution, two Christian ministers and a Rabbi walked side by side, a public demonstration of the recognition the Jew had won for himself. The letters written by Presi-

Spirit and labor of Jew of web and woof of our Republic.

dents Washington, Adams, Jefferson, Madison to congregations and members of our faith breathe a spirit of deep appreciation of patriotic services rendered, and an assurance of continued enjoyment of political and religious liberty.

Similar have been the expressions of appreciation by such men as Presidents Roosevelt and Cleveland, Secretary of State John Hay, Presidents of Universities and men of light and leading respecting the service the Jew has since rendered toward the advancement of our Nation, in times of war and in times of peace, in the marts of commerce, in the hives of industry, in the halls of learning.

Our spirit and our labor are of the web and woof of which our Republic is woven. Having accompanied Columbus himself on his voyage of discovery, having helped to make that voyage possible by means of intellectual and financial aid, one of our faith having been the very first to set foot upon the new world, having participated in all the vicissitudes that have marked the rise and growth of our Nation, we lay claim to American citizenship, not as a favor graciously bestowed, but as a right well deserved.

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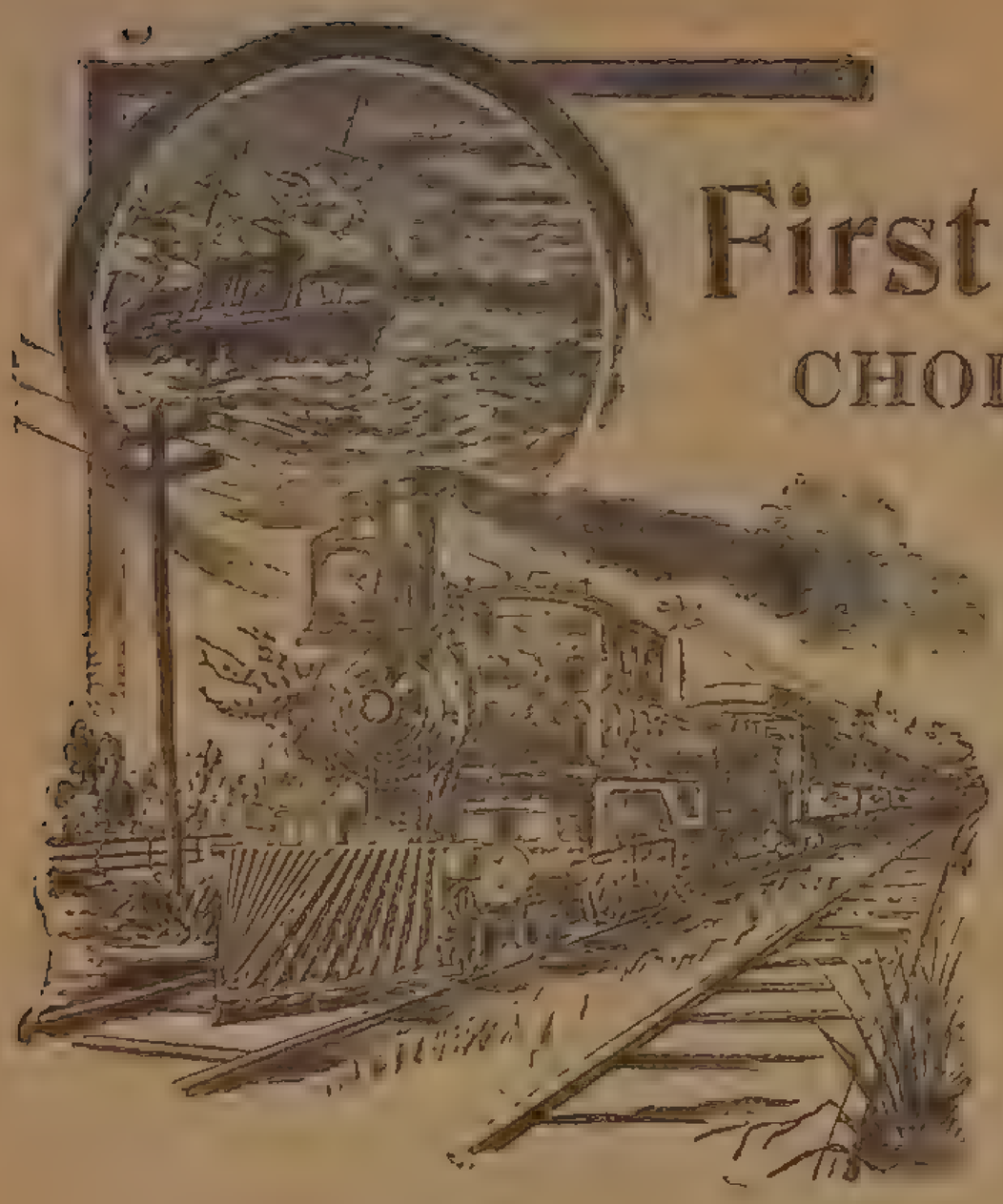
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The Ascendency of Womanhood

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The Ascendency of Womanhood.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 15th, 1908.

I.

The press has had much to say of the riotous methods which the London "suffragettes" recently pursued to obtain a hearing before the British Parliament. Many recognize in such proceedings the strongest kind of argument why the suffrage should not be extended to women. Women, they claim, are moved too much by hysteria and too little by reason; they have no conception of the orderly processes of government by law; they lack the power of deliberate judgment, of self-restraint, of resignation under defeat. Being much indulged by man, they are easily angered when some wish or whim of theirs is not gratified, and, when angry, they get up public demonstrations, gather mobs around them, shout their fancied wrongs from the housetops, and violently force their way into places where they are not wanted.

Methods of "suffragettes" condemned.

That some of the methods pursued by the English "suffragettes" are to be deplored is freely admitted even by men who are favorably disposed towards extending the full franchise to women. But they recognize nothing distinctively feminine in such riotous procedures.

These methods not distinctively feminine.

The Parliaments of nations amply illustrate that men have adopted similar courses, and have through them won great victories. Many a movement, branded as riotous and revolutionary at its beginning, has come to stand for conservative patriotism at the end. Many a man who was jeered or hooted

down as a crank, or who was cast into dungeon or throttled upon the scaffold as an enemy of mankind, has become enshrined in the hearts of posterity as a reformer and liberator.

All great movements suffer from fanaticism.

All great movements have suffered from the vagaries of over-zealous enthusiasts and from the uncontrolled passions of fanatics. Yet the vagaries and fanaticisms of individuals have often proved the leaven that moved the whole mass. John Brown was by some deemed a crank, a madman; by others, a fanatic; and his tongue was silenced with the aid of the hangman's noose. Yet, even though "his body lay mouldering in the grave," "his soul went marching on," and Harper's Ferry made possible Appomattox, and the crank of Ossawatomie paved the way for Abraham Lincoln, the liberator.

What of human blessings greater than religion, and yet what has suffered more from fanaticism than it? The Torquemadas, however, have passed away. The fires of the *autos da fe* are extinguished. The Inquisition is no more. There is today respect for unity in religious aspiration amid diversity of form. The stream, defiled by freshet and storm, becomes all the clearer when calm is restored. The foreign matter precipitates itself, and leaves the water pure and limpid above.

Course wrong, Cause right.

Though the course of some of these London "suffragettes" is wrong, their cause is right, and the right cause will ultimately overcome the wrong course. If we must condemn their overzeal, we cannot but admire that conviction of theirs in the righteousness of their cause that moves them to suffer indignity and imprisonment rather than keep still where their wrongs urge them to speak. Such a spirit, far from being an argument against them, is their strongest advocate. Of such stuff are the women revolutionists of Russia made, and because of such feminine spirits will Russia yet be free.

What is it that these English women seek with so much

insistence, and that the British Parliament refuses with so much persistence? Is it the mere satisfaction of entering politics, of having the right to cast a ballot, of being eligible to political office? Is it because they have lost that sense of modesty, that feminine reserve, which has hitherto been woman's chief dower, and which has constituted her greatest charm? Do they seek equal rights because they love the sport of exchanging the quiet home for the din and struggle of the busy marts of life, there to measure strength with man, and, if possible, to outstrip him?

It is not politics women want.

If such is the belief, then a yet greater wrong is done to women than that from which they already suffer. If such were their aim, I would be as much opposed to their attaining it as is the bitterest opponent of women's rights. We suffer already from a too liberal suffrage. It is not a larger number of voters that we need, but a larger moral and intellectual fitness, and a larger sense of personal responsibility, in those who vote. The largest number of women suffragists themselves, and by far the best part of them, do not want the franchise for the sake of mere voting, but for the sake of righting with it certain disabilities from which women suffer. They are no more desirous of doing the dirty work of politics than is the respectable element of the opposite sex. They are no more anxious to hang around the polls than the average male voter. They ask for nothing but their human rights. They believe that the franchise shall concern itself with responsible mind and moral character, and not whether the person dresses in trousers or in skirts. Possessing minds which, now-a-days, are as trained as those of men; souls which certainly are not inferior to those of men; bodies, which are capable of doing an adequate part of the world's work, they ask for themselves all the rights and privileges that are accorded to men,—that are accorded even to the most ignorant and brutish of the masculine sex.

They want their rights.

Woman wants to see the sex element eliminated from the law. Its presence there is a relic of the long ages of barbarism.

They want sex eliminated from law.

Having the same responsibilities as men, she wants the same rights. She wants efficiency not sex to be the determining force in legislation, and in the scale of wages. For the same labor she wants the some pay. She wants freedom to be and do, within the range of the law, what her ability and inclination prompt her to. She does not want man to deprive her of her rights, under the belief that he is thereby safe-guarding her sex. If he will but give her what is her due, he will find that she is amply able to look after her sex. Conscious of her powers to earn her own livelihood, she wants every obstacle removed that has been placed in her way because of her sex. She no longer wants to be a dependent creature, with no other purpose in life than to be made an object of sale or barter to the highest bidder in the matrimonial market. If marriage is to come to her, as she hopes it may, she wants it to come as a matter of choice and not of necessity. If single life is to be her lot, she wants to be able to maintain it without being a burden on others.

Being required to pay the same amount of taxes that man is obliged to pay, if she possesses property or other means,

Having equal responsibility, they want equal opportunity.

she demands the same right he has to determine how these taxes shall be expended and by whom they shall be administered. Like our revolutionary fathers, she believes that taxation without representation is tyranny. Responsible before God and before man for the health and happiness of her home, and for the education and usefulness of her children, she wants to have a voice as to who shall legislate and how, as to who shall manage the schools, and how the children shall be educated.

These are her demands, and this the cause of her uprising. Any one, therefore, who maintains that the "suffragette"

movement has its origin in vanity, in a desire on the part of woman to play the role of man, either displays a woeful ignorance or he willfully perverts the truth.

Misunderstanding of women's rights movement.

And he who says that the more vigorously he opposes woman's demands for equal rights the better a friend he proves himself to her, inasmuch as he protects thereby the greatest of all her possessions, her womanhood, may be sincere as to intentions but he is ignorant as to facts. He but repeats a phrase that was very glib on the tongues of men when the women's rights movement first started in our country. Three score years have since passed by, and though woman has secured many of the privileges for which she has agitated, she has not only become all the more of a woman, but man himself has become all the more of a man by reason of the greater womanhood of woman.

Of all great world-movements, I know of none that has made the progress, within so short a period of time, which that for women's rights has made, and, if organizing power represents, as some believe, the highest kind of mental power, this alone would entitle her to every right enjoyed by man. Two score years ago, the first woman's club was founded in our country, accompanied by an amount of male ridicule and hostility that presaged little future for that daring undertaking. Undaunted she persevered, and, to-day, the banding together of women for the obtaining of their rights has become world-wide, embracing twenty-three nations, some of these in the orient, counting its memberships by the millions, including among them, princesses and countesses, and the foremost of women thinkers, writers and educators. To-day, when she meets in international congress, Empress and Queen, President, Emperor and King, delight to do her honor, and the cables flash the reports of her deliberations to the ends of the world. To-day, she has all

Its marvellous growth.

her rights in New Zealand and in some of the Australian states. In Finland she is eligible to a seat in Parliament, and twenty-five women exercise that prerogative at the present time. Germany has opened her universities to her. In Norway she is a citizen. In Turkey, Moslem women are beginning to walk the streets with uncovered faces.

Its victories in our country.

As to our country, almost inestimable is the advance she has made here. In four of our Western states she has every citizenship right, and very many of them in the others. From having little or no legal recognition at one time, woman has now the right to hold property in her own name, the right to carry on trades and to enter the professions. She may make contracts, she may sue and be sued. She may sell or transfer her real or personal property, and is not liable for her husband's debts. Her husband is obliged to support her, and pay alimony in case of divorce. She is entitled to the income of one third of her husband's real estate at his death, and cannot be deprived of it by will, neither can any real estate be sold by him, unless she signs off her dower right.

Especially in fields of education and industry.

It is in the field of education, however, where she has made the largest progress. From having at one time been adjudged to possess but little mind, from women in general having at one time been taught but a few of the elementary branches, and the chosen few given but a smattering of the higher studies, her sex is fast becomming the better educated of the two, for the reason that she has longer time for study and greater enthusiasm for it. In 1833 only one small college admitted women; to-day, co-education is provided for, and made use of, in 75% of our colleges. Nearly one-half of the B.A. degress are now-a-days conferred upon women. A number of our best colleges furnish higher education exclusively to women. While the male students have increased during the past decade 61%, the

female have increased 149%. There are three times as many female teachers as male, in round numbers: 300,000 women teachers and 100,000 men, and each year the proportion is increasing. More than 100,000 of our women are trained nurses, and in that noble calling they render a service to our country which is second only to that of teaching our children. We find women in the medical profession, at the bar, among the clergy, among journalists and authors. We find them in the arts and trades, in the counting room and in the office, in the factory and in the shop. In fact, there is scarcely a pursuit in which woman is not represented. We find her even in callings which we had hitherto believed to be the special fields of labor of the opposite sex, such as locomotive engineers, elevator attendants, masons, pilots, blacksmiths, auctioneers, coal miners and the like. Of our wage-earning people, one-fourth are women.

These facts and figures represent a revolution the like of which the world has never witnessed before, a revolution that has been effected so noiselessly that we, who have lived in the midst of it, have scarcely been conscious of its having taken place. Victor Hugo's predictions, that the Nineteenth Century would go down in history as *Woman's Century*, has been fulfilled. She, who throughout the ages, was believed to possess but little mind and less power, who was believed to be incapable of self-guidance and self-support, who was deemed to be fit for little else than to be the toy of man or his household drudge, has stepped out of the dependent seclusion, in which she was "cabined, cribbed and confined," into the public arena. There, besides emancipating her womanhood, she liberates man as well. There the one-time cowed and bowed raises herself to her full height, and boldly she declares: "I, too, have a mind and soul and body. I, too, am capable of self-improvement and self-direction. I, too, am entitled to the enrichment of life that comes from intellectual

Nineteenth century Woman's Century.

Of all discoveries, woman's self-discovery greatest.

pursuits and from public usefulness. I, too, can have a share in the world's work. I, too, have rights, which I will respect so well and so long till I shall oblige man to respect them in mere self-respect."

Verily, of all the discoveries that have ever been made, woman's self-discovery is the greatest.

II.

Only by going back to the days of old, only by studying the low position woman once did hold—a position akin to that she holds to-day in savage or semi-barbarous countries—can we appreciate the mighty strides forward woman has made, and the great blessings that have accrued to society through her self-emancipation.

Woman as she was.

If the Chinese be the oldest of civilized peoples, as they claim to be, the treatment they accorded in remote antiquity to woman was one of the saddest. She was the absolute property of her husband, and was obliged to serve him as his slave. Besides attending to his every wish, besides bearing and raising his children, she had to perform the hardest kind of labor. She was obliged to be at her work at day-rise, and to keep busily at it till deep in the night. If she broke down under the weight of her burden, there were other women to take her place. Her husband could ill-treat her, even to the extent of brutality, she had no redress. He could dispose of her to the highest bidder, or drive her forth, if she no longer pleased him. He could even put her to death for real or imaginary offence, without being accountable to the law. Of education, of course, she enjoyed none; she was not believed to possess either a mind or soul. For her existence she was absolutely dependent on the lord and master of creation. At his pleasure she smiled, and at his pleasure she wept. By his will she lived, and by his will she died.

Her low position in ancient China.

In this description of the lot of women in ancient China, we have, to a large extent, given that in a number of other oriental lands, in India, Persia, Arabia, Egypt, Babylonia, Assyria, and others. The Hindu and Parsee Scriptures even enjoin women to regard man as one of the divinities, and, besides absolute submission to him, to do him worshipful reverence. Daily the Parsee wife was obliged to kneel before her husband, the being divine, to fold her hands reverently, and to repeat nine times "What is it that my lord asks of me?" Thereupon she had to touch the ground in front of him, three times, with her forehead, as a token of reverent submission. The same obeisance had to be paid to a father by his daughter, to a brother by his sister.

In other ancient, oriental lands.

In Arabia, a man could hire out his wife as he hired out his horse. She was held as a prisoner within the harem, at the door of which every thought of liberty was kept down by the eunuch's whip.

Among the ancient Greeks and Romans and other European lands, we find the lot of woman, in the main, superior to that she enjoyed among those oriental peoples of whom we have spoken. Still, nowhere do we find even the faintest conception that woman has rights equal to those of man, and that she is, therefore, entitled to the same privileges and opportunities.

Among ancient European peoples.

The nearest approach to it we find, to its credit be it said, in the Jewish Bible. While far from recognizing woman's full worth, while we still find echoes there, and even remnants of laws, of an older and cruder state of society, such as the legend of Eve's temptation, and her punishment: that of being forever subject to man because of her having listened to the serpent, the history and laws and literature of the people clearly reveal that woman had secured for herself a position in Palestine, far in advance of that she had attained in any other part of the world.

Her higher position in Old Testament times.

Maternity in Israel was sanctified, and part of that sanctity was conferred upon the mother. It was not deemed good for man to live alone, and he was, therefore, bid to leave father and mother, in order to cleave to the wife of his choice, and with her become as one. When Rebeccah's hand is asked in marriage, and even though the proposed alliance is a desirable one, the marriage is not contracted till she herself gives her consent. The patriarch Abraham weeps and mourns at the death of Sarah, and Jacob never ceases mourning for his Rachel, for whose possession he had toiled twice seven years, and which years had seemed in his eyes but a few days, such had been his love for her. With manifest pride the Bible dwells on the share woman had in the rescue of Moses. We read of Miriam and Deborah, the inspired prophetesses. We read of law upon law enacted for her protection, of proverb after proverb written in her praise, notably that remarkable glorification of woman, contained in the last chapter of the Book of Proverbs, which depicts the ideal wife and mother, the perfect companion of her husband and children, whose industry and wisdom, economy, charity and piety, make her home the family-paradise, win her husband's love and reverence, and make him distinguished in the land—an ideal of womanliness whose virtues the Bible sums up thus:

"Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
The woman who feareth the Lord, she alone shall be praised.
Give her of the fruits of her hand,
And let her works praise her in the gates."—PROV. xxxi, 28-31.

In Talmudic times.

Quite equal in appreciation is, in the main, the Talmud's valuation of woman. "God has endowed woman with greater wisdom and finer sensibilities," says one of its writers, "because she has nobler work to do

than man." While early initiated in her household duties, she was trained, when means permitted, in song and music, and in the higher branches of learning, in which she frequently attained considerable distinction. Contrary to the custom in other oriental lands, young men and young women met freely. Marriage for money was deprecated; emphasis was laid upon fitness and love between the high contracting parties. The strictest marital fidelity was demanded of the husband as well as of the wife. While the Bible tolerated polygamy, in Talmudic times monogamy was the general practice. The husband who wrongs his wife, says one of the Talmudic writers, will find that her tears are treasured in heaven, to serve as witness against him. Another says, even if our wives did nothing else than rear and train our children and make our homes for us, they would be entitled to the highest honor. Another says, a man should eat and drink below his means, should dress in accordance with his means, should honor his wife above his means. Who loves his wife more than himself has peace within his dwelling, says another. Another says: Without a wife, man is without shield against sin, without blessing and joy.

This high regard for woman permeates also the gospel stories. It is not until we come to those parts of the New Testament that owe their origin to pagan influences that we observe a decided reaction. The ascetic spirit gained dominance in the new church. Celibacy became as much of a virtue as marriage had been before. The virgin rather than the wife and mother became the ideal. Marriage was tolerated as a concession to the sinfulness of the flesh; it was no longer encouraged as a divine institution. Holiness and the marital state were deemed incompatible. More and more, woman came to be looked upon as a primal source of evil, as a born temptress, as an emissary of Satan. The holy ones were warned against social

Reaction against woman in writings of St. Paul.

intercourse with her, against speaking with her, even against looking upon her. No end of mischief was done by such teachings as these, which the New Testament credits to St. Paul:

"It is good for a man not to touch a woman" . . . "The head of every man is Christ; and the head of the woman is man" . . . "The man is not of the woman; but the woman of the man. Neither was the man created for the woman, but the woman for the man" . . . "Let your women keep silence in the churches; for it is not permitted unto them to speak; for they are commanded to be under obedience" . . . "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression."*

Inferiority of woman made a church doctrine.

In these teachings we have the doctrine of woman's inferiority and sinfulness, which, having scriptural authority, gradually forced upon her that low regard and unjust treatment that have been her curse, and man's curse as well, and from which she is only in our day succeeding in emancipating herself.

Evils prophesied as results from women's rights movement.

Every time she made an effort at self-emancipation, these texts were sure to be quoted to her as constituting an effective quietus to her ambitions. And when these no longer succeeded in quieting her, men passed from Scripture to prophecy, and predicted all sorts of evils that were sure to befall her and man as well. In trying to use her brain she would lose the little she has. In trying to go out into the world, she would lose the little virtue that is hers. In trying to do a man's work, she would become masculine, and become repulsive to man. In trying to enter the higher seats of learning, she would either drive out the men or lower the standards of studies. In trying to compete with man, she would introduce a spirit of hostility between the sexes, and usher in the greatest civil strife the world has yet witnessed.

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* I. Corinth. vii, 1; xi, 3, 8, 9; xiv, 34. Timothy II, 11–14.

She has proved herself a better prophet than man. Not a prophecy against her that man has made has been fulfilled; not a prophecy which she has made but it has come to pass.

Prophecies unfulfilled.

The standards of our higher institutions of learning have not been lowered, nor have the scholarship of male students suffered by the presence of female students. On the contrary, the standards are higher to-day than they were before, and the presence of women students is acting as a stimulus to young men to do their best, if they do not wish to be outclassed.

Instead of lowering standard of scholarship, she raises it.

The claim, that the little knowledge she would pick up would intoxicate her for awhile, and that, after becoming sober again, she would have no more of it, has proved as groundless as the other. Woman, to-day, constitutes the largest cultural element of American society. But for her, three-fourths of our churches, half of our schools, libraries, lecture-halls, publishing houses, would close their doors. It is she who attends the church, the class, the lecture, in largest numbers; it is she who is the largest reader of books and periodicals. Among our writers, women have become as numerous as men. In the light of her achievements, only a fool can in our day cling to the one time popular belief that woman's brain is inferior to that of man. The works of such women as George Eliot, as Mrs. Browning, as Rosa Bonheur, compare favorably with the products of male writers or artists. If she has not yet produced a Shakespeare it is because she has not yet had time. Masculinity itself, notwithstanding all its time and all its advantages, has produced but one Shakespeare.

Instead of impeding spread of knowledge she accelerates it.

Equally groundless has proved that other claim that woman's entrance into public life, in search of a livelihood or of culture or larger usefulness, would rob her of her innocence and charm, would dissipate the

Instead of losing her womanhood, she finds it.

aroma of her womanhood, would blast the roses on her cheeks, roughen the softness of her hands, quench the fire in her eyes, shrink the fulness of her figure, shatter her constitution, and make her unattractive, undesirable for wifehood, if not incapable of motherhood.

Observation and statistics would easily satisfy even the most critical of critics that the average woman is as strong and healthy to-day, as she was before the advent of the women's rights agitation, that she knows more about the laws of life and health, and of her own nature, than her grandmother ever knew, that she is more beautiful, more womanly than she has ever been, that Europeans are agreed that there is no more fascinating woman than the American, that she has the world at her feet, that America is the only country where parents are disappointed when a baby-boy instead of a baby-girl is born. And yet it is this fascinating American woman, who, of all women, occupies the largest place in public life, who has acquired the greatest independence, who relies most on her own resources.

She is no longer the weakling she used to be, no longer as ignorant of the ways of the world as she at one time was, no longer afraid of her own shadow, an appendage of some chaperon, without whom she is not at liberty to stir out of doors or even entertain gentlemen at home. She is no longer a mere ivy-plant clinging to some oak, no matter how rotten that oak be within, no longer obliged to depend on relatives or friends, or become an object of charity, if there be no oak to cling to for support. Unattended she walks the streets; unattended, if needs be, she travels the length and breadth of our country—even foreign countries—fully protected by her own self-assurance, by the reverence which her independent womanhood inspires.

No longer the weakling she was.

She is no longer harassed by the fear of being obliged to resort to an undesirable marriage for the sake of her future,

for the sake of lessening the burden of a heavy-laden father. She strikes out for herself, and thereby not only helps herself but also lessens her father's burden, and increases the prosperity of the family. Eliminated from the American home is the dread that overhangs European homes in which there are marriageable daughters, and in which the chief concern is how to barter them away, how to raise the dower required to purchase a husband. The commercial aspect of marriage is banished from the American home, and it is the American woman, conscious of her rights and powers, who has banished it. She is her own dower. She has in herself that which is more precious than silver and gold. Respecting the dignity of labor, she is not ashamed nor afraid to work. She often works because she wants to, not because she must. Her life-purpose is not marriage, but usefulness.

Marriage no longer her only life-purpose.

Her superior mind and lofty purpose demand for life-companionship a man of equal mind and equal purpose. Bringing to him a pure soul, she demands purity in return. If she cannot have that, she will have nothing of him. One of the reasons why we have so many divorces is because the American woman, conscious of her rights, and independent, does no longer believe in one standard of morality for man, and another for woman. If he cannot live worthy of her, she will not live with him. In this manner does she elevate the dignity of marriage, and, in accordance with that law of Evolution, known as the Law of Natural Selection, superior offspring is the consequence of such superior marriage, and superior offspring means uplift-ment of the race.

Her superior womanhood uplifts the race.

And in yet other ways does woman benefit the race by exercising her rights and powers. Her large work in the charities, the largest ever done in the history of philanthropy, is ennobling mankind.

So do her services as charity worker and as trained nurse.

Priceless is the service she renders as trained nurse, in the sick-room, at the bedside, a service as great as that of the physician, often greater, a service like unto that of ministering angels, when, by her labor and devotion, she saves countless lives, eases torturing pains, soothes throbbing nerves, allays harrowing fears, restores joy and sunshine to hearts and homes.

But the greatest of all the blessings which woman's exercise of her rights and powers confers upon our nation is in her capacity as teacher. Probably few people can grasp the significance of more than 300,000 women educating daily some fifteen millions of the youth of our land, planting within their young hearts a part of that gentleness of theirs, of that sympathy, that instinctive womanly love of the true and good and beautiful, which, consciously and unconsciously, make for righteousness, for justice and for peace. From our schools comes the salvation of our race. And more yet than the lessons taught, our children carry from our schools the hearts and souls and minds of their women teachers.

More especially as teacher.

And all that woman's self-emancipation has thus far enabled her to do is but the prologue of the much larger work she is to do. The present is big with promise. A thousand ills that distract us to-day she will help to cure. A thousand wrongs she will help to right. Where the physical strength of man has failed, there woman's moral force will succeed. Woman's rights will yet obliterate man's wrongs. It was not her fault that she has been late in coming; but, coming now in mighty numbers, a new beauty will be discerned in Tennyson's lines

Future big with promise.

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free."

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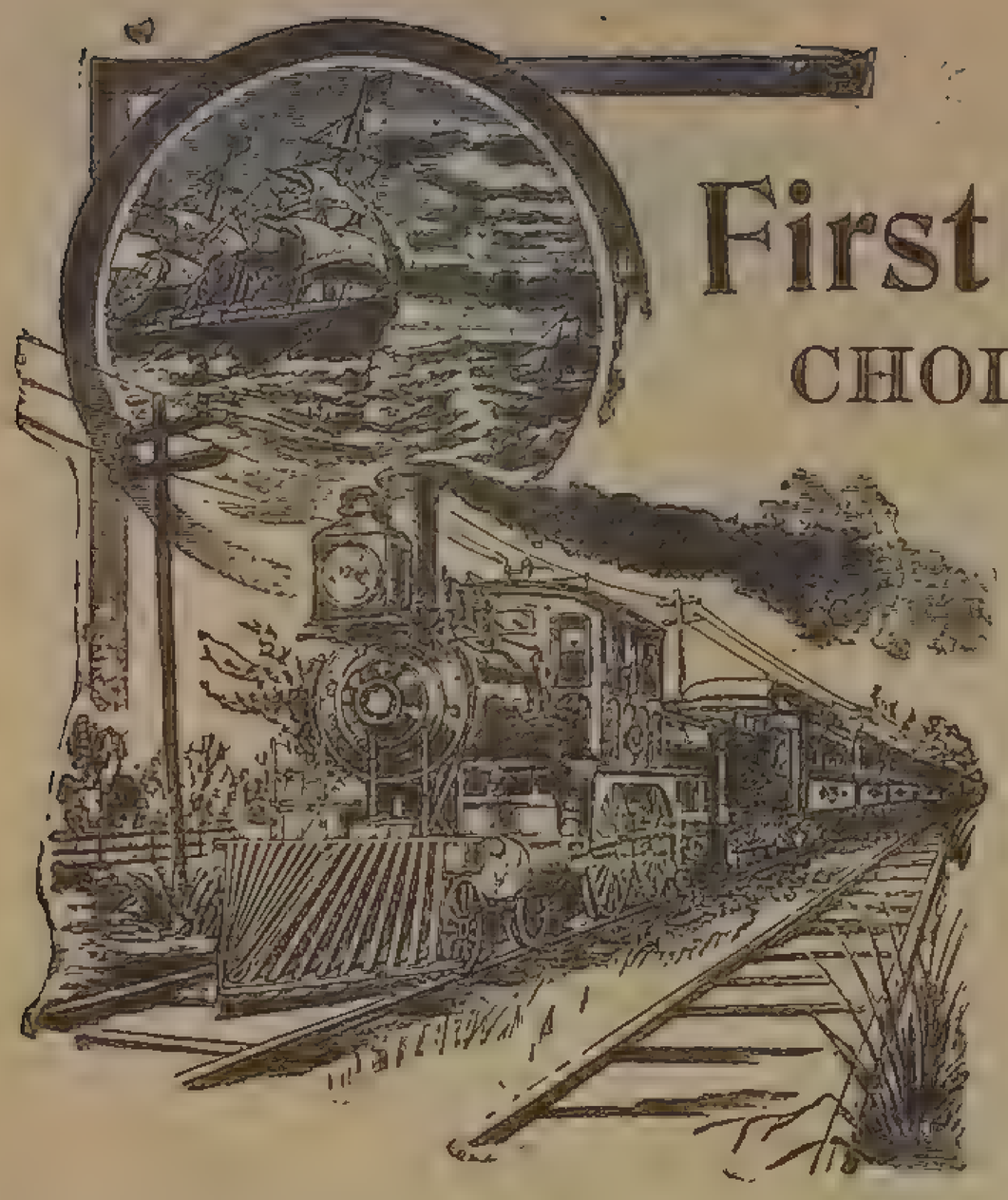
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Modern Serpents and Modern Ebes.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 29th, 1908.

One of my early teachers, who was as good in drawing pictures as in imparting knowledge, had the habit of stimulating his pupils' imaginative powers at the same time that he was teaching them the art of writing compositions. He would sketch a scene upon the blackboard, and then ask us to write its meaning. It taxed our ingenuity, but it made composition-writing interesting, and amusing as well, for there was usually great fun in hearing the different versions given. And we never know whether any of us guessed aright, for he gave to each pupil the satisfaction of feeling that his was possibly the true interpretation.

The Bible's interpretation of the Eden picture probably a guess.

This schoolday experience of mine is often recalled by the Biblical picture of the beautiful garden, called *Eden*, in the midst of which a fruit tree with a serpent coiling around it, and a woman standing near it. Who knows but that the Biblical interpretation given of it is not like one of those compositions we used to write—a guess, and nothing more? That picture may have had its origin in the days when alphabet-writing had not yet been invented, when people communicated their thoughts by means of pictures whose meaning was quite legible at the time when they were made. In the course of the mighty changes that took place during the succeeding ages, the key to the meaning of these pictures became lost. And so men tried their art in guessing. One of these guesses may be the well-known story of Eve's Temptation and Fall.

Or the picture may have originated in Biblical times, and may have intended to teach in symbolic language a great moral lesson. The tree laden with luscious fruit may have been meant to stand for things in general that are tempting, but whose enjoyment is forbidden; the serpent, for the lusts that urge enjoyment of things forbidden; and Eve, the weak-willed creature, lending ear to the seductive strains of the tempter, vacillating between desire and duty, until, in the end, duty is overcome by desire, and innocence passes into sin.

Was possibly intended to point a moral.

Whether the one guess as to the meaning of this Biblical picture be correct, or the other, will probably never be known. But this we do know, that there are in our day just such temptations and falls, just such serpents and Eves, as we read of in the third chapter of the Book of Genesis. There are Edens in our day, full of things worth having, and capable of affording ample happiness to those privileged to enjoy them. But, amidst all this abundance of happiness, there are certain things whose enjoyment is forbidden, under the penalty that he who yields to the temptation finds, instead of enjoyment, grief and shame; instead of sweetness gall and wormwood; instead of his one-time Eden a waste and wilderness.

Such temptations and falls common in our day.

And also this we know, that we are safe only as long as we keep out of the tempter's way, that, even though we may think ourselves well-equipped with a knowledge of the differences between right and wrong, amply possessed of will-power to withstand the siren's voice, the moment we pause to listen to, or to parley with, the tempter, that moment we are lost. We stretch out our hand after the forbidden. And, the taste thereof being sweet at first, we taste again and again, until, when least expected, its sweetness turns bitter, and the bitterness opens our eyes, and makes us to see that we are stripped of our innocence,

Safe only as long as we keep out of tempter's way.

and robbed also of the legitimate joys that once were ours. We are driven out of our Eden, at the gate of which two angels are stationed, one called *Public Judgment*, the other called: *Accusing Conscience*, whose flaming swords, flashing day and night, forever bar return.

Many have been harsh in their judgment of Eve, have even made her frailty to stand for a weakness of all her sex. Others have, in extenuation, pleaded her inexperience with the power of temptation, her lack of a guiding precedent. But, notwithstanding the thousands of years that have passed since that story was penned, women do not seem to have grown any wiser, judging from what we see and hear of the rich harvests which the serpent garners almost daily among the weaker sex.

Women have not profited by Eve's fall.

Neither has man grown wiser. Under temptation he is as weak as the weakest woman. Man, in our day, listens as readily to the tempting woman, as Eve listened to the cunning serpent, and he pays as dearly for his fall as Adam paid for his.

Neither have men by Adam's sin,

The old serpent is still alive. Its cunning is as subtle as ever, and its poison as fatal. Its favorite abode is still the garden of Eden. It still delights to plant itself where pleasure is greatest, where means are most abundant. A long and wide experience has taught it that, they who have most of the good things of this world are generally those who crave for more, and therefore, readiest listen to temptation, and easiest fall victim to it. The largest percentage of marital infelicities and divorces is found among the so-called "Four Hundred." The greatest thieveries are rampant among the largest financiers. The greatest oppressors are found among rulers of largest realms. The ugliest sins are often found in the hearts of those of handsomest face and form.

Serpent most active among those who are most blessed.

A single glance often suffices the cunning old serpent for

spotting those whose selfishness is strong, whose self-control is weak, whose training has not extended from head to heart, whose lusts and greeds have never been bridled, whose thirst for power and glory and display has never been quenched. It is to such as these that the sly old demon sidles up, and with an air of one who knows, it asks: "You long for pleasure, you yearn for wealth and power and glory. Why not have them?"

Serpent has sharp eye for the selfish and weak-willed.

To the answer "It is forbidden by God and man," the tempter has a ready reply: "As to God, who and what is he? Who has seen him or heard him? Where is his abode? His existence is a fiction, a nursery tale, good enough for the very young and the very old, but unworthy of serious concern by men and women in their youth and prime. And as to the prohibition by man, what man has disallowed man may allow; what man does not see man does not know. Countless thousands of others have done the same, without any one having ever been the wiser for it. Why deny yourself this or that? Why not have that for which you crave? Why should another have more than you? enjoy more than you? be more than you? You need but stretch forth your hand, and the desire of your heart is yours. And if you do not reach out for it to-day, to-morrow you may be in your grave, and the grave is the end of all."

Its mode of enticing them.

What seems rank blasphemy when the tempter begins to speak becomes ripe wisdom when he ceases. He had chosen well his words, and made the impression desired. The hand is stretched out after the forbidden. The wrong is committed; the deception is practiced; the lie is spoken; the confidence reposed is betrayed; the sacred trust is violated.

For a time, forbidden fruit is sweet.

And during the brief enjoyment that ensues, the wisdom of the serpent, and the courage of having listened to it and obeyed receive unstinted praise.

But there comes a rude awakening, and in the darkened home, in the ruined career, among the lacerating thorns, on the shame-covered, friend-deserted path, in the prison-cell, there is a keen consciousness that there is a God, a God who knows and sees and visits punishment on guilt. And even if there be no outward discovery of the wrong committed, there is an inward exposure from which there is no escape. Day and night, awake and asleep, at home and abroad, the outraged voice of conscience speaks in tones louder than the roar of thunder: "In vain thou hidest thy face before me. In vain thou deckest thyself with costliest jewels and richest fineries. In vain thou playest the part of saint. Before me thou standest in all thy hideous nakedness. Before me thou art stripped of thy innocence, thou art bared of thy glory. Not all the waters of the ocean can wash out thy stain; not all the spices of Arabia can hide thy foulness. The greater the honor that is showered upon thee from without, the greater is thy shame within. The greater thy outer wealth the greater thy inner poverty. The greater thy outer security the greater the inner fear of unexpected exposure, and of the punishment and shame that will follow in its wake."

But sweetness soon turns into bitterness.

You read of the sentence of fifteen years imprisonment pronounced, the other day, upon one of New York's captains of finance. Endowed with splendid talents, possessed of a manner that easily won confidence, he advanced, within a very short time, to the forefront of the metropolitan capitalists. He counted his fortune by the millions, and lived in princely opulence. And in his garden of Eden he might have continued to this day, surrounded by his happy family, by his large circle of friends, by the respect of his fellowmen, by all that is pleasing to the eye and joyful to the heart. But, one day, he encountered the old serpent coiled about his column of gold, and insinuatingly it said to him: "What is this little pile of gold com-

Illustrated by recent fall of a capitalist.

pared with the heaps that might be thine? Treasures untold are but awaiting thy stretching out thy hand after them. A little manipulation here, a sharp practice there, a little erasure, now and then, a false entry, and the deed is done. Men will call it *high finance*, will admire thee greatly for it, will even thrust honors upon thee. What, if the fleeced sheep bleat, and the shorn lambs moan? Thou wilt have money enough to drown their cries, even to win the plaudits of the mighty by liberal gifts to churches, schools and charities."

Thus spake the serpent. And the captain of finance did as he was told. He might have been warned by the fates that overtook, a short time before, a number of presidents of Life-Insurance companies. But none are so blind and deaf as those who are money-mad.

And not long did he enjoy the golden fruit of the forbidden tree. Not long did he revel in his increased fortunes; not long did he continue even in his old Eden. Not long before the curses of the ruined, of robbed widows and orphans, of tens of thousands of unemployed laborers, of paralyzed trades and industries, overtook him. Driven from his palatial home, driven from his wife and children, locked within prison cell, he has ample time now to reflect that, in a conflict between the word of God and the word of the serpent, God prevails, that the law of right is inviolable, that Supreme Justice may be long-suffering, but it never lets the guilty go unpunished.

You read a short time ago of a man shot dead by a maddened husband, aided in his murder by his brother. Both of these brothers are in prison to-day with a hangman's noose over them. While we condemn the deed, we cannot but pity its perpetrators, and condemn far more the cause that gave rise to the horrible tragedy. While the husband, an army captain, was in the far-away Philippine Islands, serving his country, the ubiquitous serpent engaged his idle wife at home in frequent converse. There is none of whom the cunning, old demon is as fond as idle women, for

By a recent domestic tragedy.

no one falls as easily victim to his snares as the woman with nothing to do. "Why pine away for a far-distant husband?" was the serpent's daily question. "Why waste away your youthful years? What is life, what is a woman's beauty, if it be not enjoyed? Other men are fond of thee, desire thy company, why spurn their advances? Thou longest for pleasure, why not have it? Thou hast but to stretch out thy hand, and it is thine in richest measure. Thy husband will never know it. None will ever be the wiser for it."

The rich pleasures promised were sweet to contemplate. And the more she contemplated them the more temptation's guile clouded her reason, till she finally did what the demon had counselled her to do. And the moment she ate of the forbidden fruit, that moment the curse began to work, that moment her Eden, and that of others concerned began to disappear. To-day, one man is dead, and several families are disgraced. To-day, the unfortunate husband is more of a madman than a murderer, his children are both fatherless and motherless, his brother is held equally responsible for the murder, and the aged and honorable parents of both are bowed with shame and grief.

By a recent political scandal.

You have read of that Western Senator who, but a short time ago, almost dominated our National government, and was thought to have a good chance for the highest office within the gift of the American people. To-day, he is discredited, disgraced. Years ago, he had held secret meetings with the serpent, had listened to its counsel how to acquire large money by sinful means. Well he knew that the reasoning was false, but the money was tempting, and, as obsolute secrecy was assured, scruples were flung to the wind, and the corruption money was pocketed. But though that money helped to bring honors, those very honors helped to bring on all the deeper fall. That money ultimately drove him from his Eden. Outraged justice bided its time, waited patiently till he had climed from height to height, till he had became

one of the recognized leaders of his party, when it suddenly swooped down upon him, and utterly despoiled him under its staggering blow. To-day, he serves as another testimony to the truth that an everlasting curse attaches to every serpent's gift, that sooner or later, its sweetness turns to bitterness, its wealth to poverty, its honor to shame, that, in the hour of visitation, they who are tempted and fall are stripped not only of all that came to them through serpent's aid, but also of the pleasures and treasures that were theirs before they yielded to temptation.

Like unto those of whom I have spoken, there are many others who, this very day, are within the serpent's coil, enjoying the sweets of the forbidden fruit, little dreaming that perhaps to-morrow the avenging hand of justice may consign them to everlasting infamy. Like unto those of whom I have spoken, there are husbands and wives, youths and maidens, politicians and merchants, bankers and brokers, who allow themselves to be lulled by the serpent's guile into a feeling that, no matter what befalls others, they will escape exposure and punishment. There are those who, this very hour, are under the serpent's eye, but who, as yet, have escaped its enticing voice.

To remain in Eden, we must close eye and ear to serpent.

According to the Homeric myth, Ulysses, notwithstanding his much tried valor and prowess, when nearing the sirens, had himself tied to the mast, and had his ears sealed shut, to escape their fatal lure. Few are the men and women who, at one time or another, do not encounter the ravishing strains of enticing sirens. Such moments are epochal. Such moments decide whether we shall remain in our Eden or shall be driven as fugitives and vagabonds over the face of the earth. At such moments our only safety lies in following the course Ulysses pursued, in keeping our hands tied to our body, so that they may not pluck of the forbidden fruit, in keeping our ears tightly closed, so that we be not lured out of our Eden, over the precipice, into the abyss of destruction.

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Culture and Spirituality

By Rabbi ISAAC LANDMAN

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Culture and Spirituality.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, December 6th, 1908.

Modern Culture began with the Renaissance.

Modern culture, as the term is commonly understood, began with the recovery of the ancient world of arts and letters in the fourteenth century—the Renaissance period of European history. From Petrarch to Erasmus culture meant an exceeding interest in, and an active imitation of, the literary form and style of the classic Greeks and Romans. The stronger the hold of re-discovered paganism upon the leading minds of that period, however, the looser became the bonds of morals and morality. Petrarch, who possessed all the pagan culture of his day, it is true, meditated upon the spiritual concerns of life as well; but the transition from his ideal to pagan sensuality was quick, decisive, shocking. Boccacio immediately became the apostle of adultery triumphant; Lorenzo dei Medici's "gay ballads" would disgust the vilest gutter rat of to-day; the very throne of St. Peter was morally and spiritually besmirched. Erasmus, himself, the last and most shining light of the Renaissance School, Anthony Froude, his eulogist, admits to have been "essentially negative" on questions of absolute religious truth.

Its earliest exponents.

The failure of their ideals.

It was the lack of morals and spirituality in this era, brilliant with great intellects, artists and architects, that brought on the Reformation. Symonds, in his criticism of this *Holy Land of Culture*, sums up the situation exactly. "Those four centuries of learning," he says, "are little better, considered as spiritual sustenance, than the husks the swine did eat." In other words, the culture of the Renaissance was void of spirituality. Learning, art, architecture, without spirituality, proved a cultural failure—and the Reformation followed through the travail of war. It was reformation through violence and blood; whereas, had spirituality permeated the lives and strivings of the leading Humanists, the world might have witnessed a reformation through reform.

"Culture of Reason and Science" followed the Reformation.

The centuries following the Reformation—the seventeenth, eighteenth and nineteenth—saw the continuation of intellectual culture to a still higher degree. In fact, some of the leaders looked upon the Reformation as "a jarring in the current of the Renaissance." It is true that the imitators of style and diction of the previous era were succeeded by original thinkers; the encyclopedists, the social reformers and the zoologic philosophers, however, sought to establish "a culture of science and reason," likewise neglecting to take into account the spiritual and moral nature of man.

Its highpriests and its failure.

Goethe, the intellectual wizard, the incarnation of the culture of his day, in his life and writings, to say the least, subordinates morality to the knowledge and influence of sculpture, art, music and literature. Matthew Arnold, another high priest of

culture, flippantly throws over the "Hebraisms" of the Old Testament—spirituality, righteousness—for the "human perfections" of the Greeks. And the present century, tho' appreciating to the full the contribution of the rationalistic and scientific school to the general progress of civilization, is, nevertheless, already discounting its cultural ideal, the intellect, as the abiding reality in the life of man.

A new cultural development is beginning.

We are at the beginning of a new cultural development. Present day optimists and idealists have awakened to the fact that the Greek and Latin classics, and the literary triumphs of a Petrarch and an Erasmus, and the artistic successes of a Bramante, a Michael Angelo and a Rafael do not make for the true culture. We are no longer dazzled by the academic originality of a Voltaire or a Rousseau, nor by the scientific brilliance of a Darwin or a Spencer. We take due cognizance of the value of art and architecture and sculpture and literature and music and science in life; but we recognize more fully that, tho' we are of the earth, earthy, we are likewise of the spirit, divine.

The older ideals discarded.

We have grown out of the theory that culture is for the few choice and select who, thru wealth or station or exceptional endowments, gain for themselves artistic and intellectual advantages. The days have passed when an individual, like Petrarch, could master all that is to be known. Specialization in the arts and sciences has dealt the death-blow to this ideal of culture. Indeed, we have learned that most colossal intellects may prove most gigantic moral and mental degenerates—and, surely, culture ought

to preclude moral and mental dégeneracy. We have learned, too, that all the discoveries and inventions of science have added not an iota to the inward peace and happiness of man—and, surely, true culture ought to bring inward peace and happiness to its possessor.

The new ideal—a universal basis for culture.

This century is thus searching for a new, a universal basis on which our cultural structure may be successfully reared. Nay, more. It must not serve the exclusive few alone; it must be inclusive of all men. Culture, therefore, must be grounded in that which is common to all men—the soul; and its development must be along lines characteristic of the content of the soul—spirituality.

The transition period a sham near-culture.

At the present time we are in a state of transition. Not yet wholly freed from scholastic imitation and rationalistic vagaries, we are beguiled by a pretentious near-culture that has neither intellectual nor spiritual nor moral value. We yearn for good literature and pine for noble art and long for exalting music and sigh for the grandeur of nature; but the whole is sham and affectation and emptiness.

Pretense of culture in Literature,

Good literature is become the comic supplement, the racy story, the hair-breadth detective tale, the "zippy" play, or books to adorn our shelves. These, no doubt, provide amusement and relaxation from the soulless pursuit of commercial ambition, and lend a literary atmosphere to the home, but no true culture. Noble art is become insinuation and inuendo, or a weary chase for conversation's sake from exhibition to gallery, but hardly a spiritual and moral force in our cultural striving. Exalting music

In Art,

In Music,

is become a cheap emotional stimulus, or a pretext for display and flourish and vanity. There may be value in the awakening of the emotions, or exaltation in pageantry at the concert and opera and in the splendid feeding that follows, but scarcely any element of true culture. The grandeur of nature is become an haven of recuperation from mental and bodily toil in the illusory chase after wealth. The mountains and forests are resorts; the ocean, a place to bathe in; gorgeous sunsets and starry nights signs that the weather will or will not spoil the pleasure jaunt arranged for the morrow. Who ever hears the sleepy notes of the pine creepers, or communes with the spirit of the restless, tossing ocean, or gives ear to the song of the night winds as they rise and die! Oh, how pompous our culture, how cold our pretense, and our souls, how desolate!

In Appreciation of Nature,

Leave our souls desolate.

And yet, see how we are charmed by the naivete of unsophisticated adolescence! Why? Because our souls respond quickly and sincerely to a soul, sweet and pure and clean, not yet smeared over with the veneer of a brutal make-belief called the refining influence of culture. See how we are truly uplifted in the presence of an aged man or woman, freed from external and material conditions of life, at peace with all the world! Why? Because our spirits would withdraw from all the sham and show and hypocrisy of our culture that has failed to bring that serenity of soul, that inward tranquility, the prerequisites of happiness.

Breaking through the veneer of make-belief.

Why, the very "trappings and suits" of modern culture—literature, art, music, appreciation of na-

Embellishments of culture all rooted in man's spiritual cravings.

ture—find their root in the spiritual cravings of man. The literature that has proved the most lasting, that has withstood the storms of the most destructive criticism—the volumes that compose the Bible—deals fundamentally with man's moral and spiritual content. The ancients' most approved classics are concerned with their conception of divinity. Modern art was born in the desire to make spiritual thought vivid in pictures. Music was first designed as chanting, an accompaniment to worship. The mountains of Judea and the cedars of Lebanon gave the world the Prophets of old, than whose spiritual flights mankind has witnessed none nobler.

How the true culture may be attained.

Truly, if culture means aught for man's happiness, then must its basis be not art, not literature, not music, not intellect, not science, not all of these combined, but spirituality. The vanity of accomplishment in, and refinement of, all the former cannot satisfy the hunger of a famished soul. And just as it is difficult to acquire these outward, passing embellishments of culture, so that the millions never acquire them at all, so simple is it for all to attain the inward, spiritual fundaments. A home life, pure and serene; a worship, simple and devout; an unselfishness, broad and man-embracing; a power over immorality in our daily pursuits; a mastery over pleasure and pain and the importunities of life; a devotion to virtue and industry and a calm reliance upon God—these will refine our souls and attune us, spiritually, to the highest.

With what a changed attitude will we then approach the pleasing and delighting trimmings of cul-

ture! Literature will no longer mean stories to pass away an idle hour or books to adorn a library, but forces in the development of character. Art will no longer mean the cult of the voluptuary and pictures an empty conversational topic, but lofty and idealized enjoyments. Music will no longer mean a mere sensuous stimulus or an excuse for vanity, but an inspiring, uplifting of the emotions to higher planes. The grandeur of nature will bring us not only rest, but repose. It will imbue us with humility, and raise us in ecstasy above the treetops and beyond the stars, and cause our souls to cry out in exultation, "We thank Thee, God." And all pretense and stimulation will vanish, and cheerfulness and peace will enter and dwell in our innermost being, diffusing light and joy and happiness incomparable.

The effect of true culture on life.

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THE ADELPHI

Louise Gunning in Marcelle

THE FORREST

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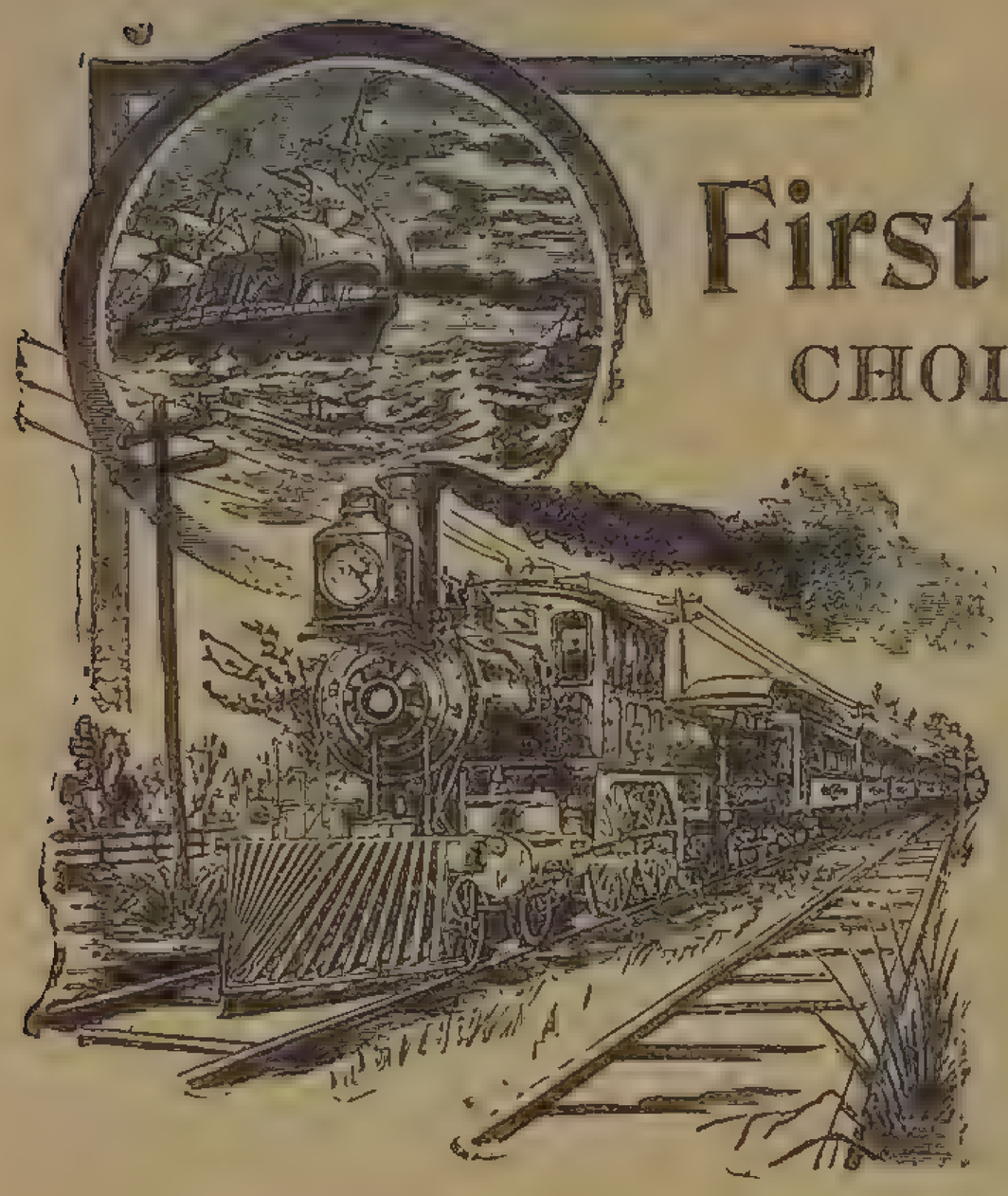
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The Marring of the Marriage Bond

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The Marring of the Marriage Bond.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 13th, 1908.

I.

The press of our land published, a short time ago, a summary of the forth-coming Census on marriage and divorce in the United States. It told us that divorces are increasing three times as fast as our population; that during the past twenty years the marital bonds of nearly two millions of husbands and wives were legally severed; that, taking the United States as a whole, no less than one marriage in twelve is terminated by divorce, that in some States the proportion is as high as one to seven, that the number of divorces in our country is larger than that of all the European countries combined.

Divorce increasing rapidly in United States.

This report, though no surprise to those who have observed the trend of things in late years, has startled the nation, and has kept the prophets of ill quite busy since its publication. Some of these are practically counting the days when marriage will be no more. Basing their estimate upon the present rate of divorce, they claim that in the year 1920 every marriage entered into will ultimately be severed by law. Trial marriage, advocated a few years ago as a novelty, according to their view, has become a reality. When men and women plight their troth before preacher or magistrate it is no more for a union that shall last 'until death do them part' but until such time when the one shall cease to care for the other. But a step, they assert, separates Trial-Marriage from that Free Love which is being advocated in some of our latter-day novels and plays,

Many alarmed, prophesy end of marriage.

and large is the number of those who have already passed from the one to the other. Man's modern conception of marriage, according to them, is largely that of the poultry yard. Men and women, having been polygamous and polyandric in the remote past, are fast reverting to that primitive and bestial type out of which thousands of years of civilization have labored hard to lift them. So great has become the corroding influence of prosperity on marital morality that, where the passions bid, there religion and law forbid in vain.

And much further they go in their predictions of evil. They see the sad fate of Rome of old fast descending upon the United States. As the fall of that one-time powerful people dates from the time they laid violent hands upon the marital institution, so has our doom been fixed from the day when we, crazed by our over-abundance, began stripping marriage of its sanctity. Side by side, they place our modern attitude towards marriage with that of Rome in the days of the imperial Caesars, when conjugal life in its true sense became almost obsolete, when marriage could be dissolved at will, and under the most trifling pretext, when even such men as Cato divorced his first wife without cause, transferred his second wife to a friend of his, and took her to himself again after that friend died, only to dismiss her for a third, when the emperor Augustus himself compelled the husband of Livia to abandon her that she might become his, when, according to Martial and Juvenal, as many as a dozen divorces and re-marriages for one couple were common occurrences. St. Jerome even speaks of one woman who married her twenty-third husband, she being his twenty-first wife.

And speedy fall of the United States.

While the facts and figures contained in the latest census on marriage and divorce are saddening, I fail to find in them a reason for utter disheartenment, or for such predictions of calamities as foretold by our prophets of ills.

No ground for disheartenment.

At times, I am rather inclined to find in those figures a hope of brighter days coming, of a nobler conjugal life and a larger domestic happiness than have yet obtained in human society. When I analyze the causes of unhappy marriages, when I note by whom, for the most part, divorces are sought, to whom they are granted, and for what cause, when I find that two-thirds of divorces are granted to wronged women, that wives find it, more and more, insufferable to continue yoked to husbands who have disgraced their manhood, who have violated the sanctity of womanhood, who have polluted the purity of the marital tie—when these facts I note, I see the day coming when marriage will have a far different meaning from what it has now, when entrance into it will constitute a coveted privilege, not a convenience or speculation or diversion, when purity not purse will constitute the absolutely necessary prerequisite, when all the honor that is now demanded of woman will be demanded of man, when a lack of it in man will constitute as much of a bar to marriage, or to continuance in it, as a lack of it now constitutes a bar for woman.

There is hope for larger marital happiness.

That there are more divorces in our country than in Europe we freely grant, but we are not prepared to grant that the lesser European divorces are a sign of a larger morality than is found among us, or of a higher regard for the sacredness of marriage, or of a greater respect for womanhood. Barring the vices and crimes rampant among large numbers of European settlers in our country, and which foreign settlers constitute a considerable element in our divorce courts, the morality of the American not only equals but even exceeds that of the European. It is easy enough to be virtuous and honest, where there is little or no temptation to entice virtue or honor. But when we consider the American's opportunities for dishonesty, his ample means for indulgences, his liberty that

Lesser divorces in Europe not due to greater marital virtue.

easily passes into license, the amount of his crimes is really small in comparison with the criminalities prevalent abroad.

But to divorce being forbidden by church and state.

The lesser number of divorces in European countries are due principally to the fact that in a large number of them the church as well as the law forbid divorce. A wife in those countries may suffer the agonies of hell, her husband may neglect her, starve her, abuse her, outrage her, dishonor her, he may be a drunkard, an idiot, a brute, a criminal, he may consort illicitly with a dozen other women, there is no help for her, she is yoked to him for life, she can escape from him only through the gate-way of the grave. Although half a dozen matchmakers may have labored assiduously to effect the match, and although parents and notaries may have haggled long over the dower settlement, religion and law proceed in those countries on the theory that the match was made in heaven, and what God has joined, no man shall sunder.

And to woman's tolerance of moral laxity in husband.

And in many of those European countries where divorce is permitted, woman has been so long accustomed to masculine tyranny, to being lorded over, to being regarded as belonging to a lower order of beings, to possessing few if any rights, to being wholly dependent on man, to being treated as a household drudge, as a husband's sport, as a mere child-bearer and child-raiser, that, no matter how great the injustice from which she suffers, no matter how great the indignity heaped upon her, she regards it her duty to lick the hand that strikes her, to honor the man that dishonors her, to submit to every wish and whim of her lord and master, to bear her cross in patience and with resignation, for such is the lot of woman, such is the will of her Father in Heaven.

Not so the American woman. Occupying a position of equality with man, she insists upon her equal rights. The honor and virtue demanded of her she demands of her hus-

band. She does not believe in one standard of morality for the wife, and in another kind for the husband. Responsible for the moral well being of her children, she will have their father as well as their mother serve them as exemplars in virtue. What constitutes moral guilt in woman constitutes it no less in man. Her whole nature rebels against that injustice that forever expels from decent society the woman that has been led astray, while it opens wide the best of homes and the best of marital chances to the moral leper, if his bankruptcy in morals is compensated by a plethora of wealth. She has not yet discovered, and never will, that difference in sex constitutes a warrant for difference in morals. To her the seventh commandment, as well as the other laws of similar import, are as binding upon the man as upon the woman. If her husband would keep her love and respect, he must, in return, continue to give her all the love and respect to which her womanhood, her wifehood, her motherhood are entitled. It is well enough to preach the duty of blessing those that curse, loving those that hate, but woman, with all the divinity in her soul, is after all but human, and she cannot forever go on blessing where she is cursed, loving where she is hated. When much sinned against, she has all she can do to keep herself from sinning; at times, alas, her struggle is hopeless and she succumbs.

American woman insists upon same morality for husband as for wife.

The true American woman will not, cannot, condone moral depravity in her husband, in the father of her children. As pure as he wants her so pure does she want him, or not at all. Her whole nature revolts against continuing in holy wedlock, in its full meaning, with a man whose every thought is vice, whose every breath is pollution, whose body is a sink of corruption, a whited sepulchre. For the sake of the public, she will suffer quietly, much and long, but, in the end, she will value her self-respect more than the public's gossip, and free herself from a

Will rather sever marriage bond than continue fettered to profligate.

presence that poisons her moral atmosphere, that debases her body, soul and mind. Possessing the American spirit of independence, not afraid nor ashamed to work, capable of self-direction, she will free herself from a bondage that is more painful to her than self-support and self-dependence can ever be. A thousand times rather will she brave alone all the hardships of life, a thousand times rather will she battle single-handed for a livelihood for herself and her children, than continue in wedlock with the man whose troth at the marriage altar was a lie, whose professions of lasting love were but hollow mockeries, whose motive for marriage was but a bestial or mercenary one, who, notwithstanding sacred pledges given before God and man, continues after marriage the revels and debaucheries that marked his preparation for the holy state of matrimony.

We hear much of the unhappiness in marriages contracted between American heiresses and sons of European aristocratic families, and we much condemn those of our young women who sell themselves and their fortunes for foreign titles with roués affixed thereto. But we seemingly forget to commend that American woman who, having recognized her mistake, who, having had her eyes opened to the real state of affairs, does not hesitate to free herself from her glittering baubles, to fling palace and title to the wind, and to return to democratic America, if her efforts to wean her husband from his pre-nuptial immoralities, to win him entirely to herself, to make him live a life worthy of their honorable conjugal state, have proved fruitless.

Will sacrifice title rather than marital rights.

Unlike European women, who, almost as a rule, submit resignedly to existing conditions, who accept their husbands' moral laxities as too deeply rooted to be eradicated by complaint or protest, the true American woman rises in all her dignity, and gives him the alternative between living with her honorably

Gives husband alternative between living honorably with her or dishonorably without her.

or continuing without her in moral debasement. European women are usually amazed at such daring attitudes on the part of American women, and one of them, we are told, a dear little duchess, laid bare the very core of the matter, when, the conversation turning on an American bride having left her husband, and the question being asked why alliances between Europeans and Americans so frequently end in separation, the duchess remarked, "Dear me, the American women expect to have their husbands all to themselves. They make no allowances, you know, for a husband's privileges and freedom."

No, the American woman makes no allowances for a husband's privileges and freedom that are not in consonance with the moral law. The American woman will not share her husband with any other, the first commandment on which her marital happiness is based reads "Thou shalt have no other woman beside me." And because of that commandment of hers has she already raised the dignity and sacredness of marriage in a number of aristocratic circles in European lands, and for that same reason has she made in our country the relationship between husband and wife the most exalted and sanctified of any in all the world.

Her first marital commandment: "Thou shalt have no other woman beside me."

And it is for that very reason that the number of divorces in our country is as large as the latest census informs us, and that two-thirds of them are obtained by women. Even among us, far too many of the male sex have not yet risen to the moral heights which woman have attained. Far too many men still wallow in the mire of polygamy, notwithstanding that woman has labored for thousands of years to lift them out of it and plant them firmly in the monogamous state. The wonderful progress she has made in every field she has entered strengthens our belief that she will ultimately succeed in this longest and greatest effort of hers.

Too many men still wallow in mire of polygamy.

Until that final victory is won, we shall continue to hear annually of large numbers of marital separations. But within those large numbers lies our hope. The two sexes and their necessities and laws continuing side by side, and wives continuing to make the same moral demands on husbands that husbands make on wives, man will be under the necessity of growing up to the height which woman has set as goal, before the portals of blessed matrimony will open to him, or before permission will be granted him to continue, within that paradise, in the enjoyment of the pure love and the uplifting companionship of a devoted and affectionate wife. Though at the present time many husbands fall by the way side unable to keep up with woman's onward and upward march, those that are in the line are all the better equipped to aid her in her heroic battles and to help her win her victories. Of the many triumphs won by woman the greatest will be her final conquest of every evil that mars the full realization of all the blessings and happiness in the marital state. Knowing that the power of man's moral redemption lies in woman's hands, she will use that power with ever increasing vigor until he will be redeemed.

Woman will lift man to height attained by her.

II.

In our discussion thus far of the causes of the many divorces in the United States, we have seen the independent spirit of the American woman asserting itself, rebelling against the tyrannies or infidelities in which far too many husbands still indulge. And we expressed our belief that this heroic attitude of woman will eventually purge the marital state of much of its wrongs and pollutions, will increase the reverence for the sanctity of the marriage bond, will lift man to the loftier heights which women in general have attained.

Have been told of man's responsibility for frequency of divorce.

But man is not the only transgressor against the sacredness of marriage. Woman, too, bears a large share of the responsibility for the present-day frequency of marital separations. We were told that two-thirds of our annual divorces are granted to wives. What of the one-third that is granted to husbands? What of the desecration of the marital tie by women? Considering the nature of womanhood, its greater seclusion and protection, its larger and longer training in modesty and self-control, considering all this, is not the charge against woman as great as that against man?

Woman, too, bears large share of guilt.

Those who have eyes that see and minds that think are not surprised that one-third of the men who enter married life should, after a time, ask the court to free them from a yoke that is either weighing them down beyond endurance, or that is an insult to their manhood or a crime against society. If there is surprise at all, it is that the number of husbands asking for legal separations from their wives, or separating themselves, is not larger than it is.

But for man's forbearance number might be greater.

The preparation which young women are given in all too many homes is but a training calculated to lead in the shortest time possible from the marriage-altar to the divorce court. From the day the daughter enters young womanhood, the chief thought of such homes is man-catching. To that end, no expense is spared, no extravagance denied, no field barred, no artifice shunned, that shall enable the gorgeously decked-out huntress quickest to entrap her victim, and to bring him conquered to her feet.

Woman's training calculated to lead from marriage-altar to divorce court.

With far too many parents there seems to be little consciousness that, besides a body to hang clothes upon, and besides certain social accomplishments with which to charm, the marriagable daughter has

Gives little preparation for needs of marital state.

also a mind, a heart, a soul, a pair of hands, that require training in the science and art of keeping the husband contented and happy within the home of her sovereignty, and in keeping herself contented and happy with the prize she has won. There is no preparation for the needs and responsibilities of domestic life, of home-companionship, of economic house-keeping. There is no knowledge of the art in settling down contentedly and happily with the man to whom she is linked for life, no skill in harmonizing differences of tastes and temperaments, which, unharmonized, often prove disasterous to early married life. There is no love implanted for the sacred joys of motherhood. There is no knowledge of the meaning of "helpmate." There is no conception of the difficulties involved in earning money, seeing how lavishly it is being expended upon her, seeing with what readiness her every demand for it is supplied.

There is little willingness to enter a House of God, or any other place of instruction, where the first principles of happy married life are frequently discussed, where the vital truths are pointed out upon which happy homes are built and maintained. With most young women of the so-called fashionable set, their debut in society means their exit from church. There is no time for worship of God, for moral instruction, for cultivating those religious sensibilities that constitute the crown and glory of true womanhood. Days and nights are taken up with excitements and dissipations, feast follows upon feast, show upon show, entertainment upon entertainment, dress parade upon dress parade, the excesses of which give a false view of life, a false conception of woman's place in society, of man's purpose in acquiring means. To keep pleasures and excitements from palling upon the tastes, newer and racier novelties are constantly sought out, and thus cravings are created and appetites excited which cannot be

appeased in the quieter and circumscribed sphere of married life.

There is probably no thought which occupies a young society woman more than that of being married; there is probably no thought which occupies her less than that of how to be happy when married, or how to make a husband happy.

Thinks most of marriage and prepares least for it.

Judging from what we read and hear and see, and from what the divorce-courts reveal, true love seems to have little or no part in the marriage of many a young society woman. If the marital candidate she encounters has money, she will endeavor to land him; she will pay little or no heed to his past history or present principles, to his education, culture or temperament. The satisfaction of being married, of outstripping a rival, of relieving the mind of an anxious mamma, or the pocket-book of an overworked papa, of sporting the title *Mrs.* in front of her name, of escaping under that title the restraints which parents and society impose upon the unmarried woman, exercises a wonderful power in the way of blinding the eyes to the blemishes of a suitor, or deafening the ears to warnings against the acceptance of him. We have read of a young woman who, when speaking to a friend of her engagement, referred to her fiancé as follows: "Have you seen my chromo? Ugly as a mud fence, coarse as a bear, but a chromo in a golden frame." She probably learned soon after that they who marry "moneyhood" instead of manhood get all they bargain for. She probably learned to her sorrow that it is impossible for a woman to love the man whom she cannot respect. She probably sought to escape from the bear's paws to enjoy life outside the mud fence, only to fall into the meshes of the divorce-court.

More concerned about being married than to whom.

While entrance upon marriage is not frequently as burlesque, or shall I say as tragic, as this, still, the lack of a

Unwillingness to take bitter with sweet cause of much marital unhappiness.

proper knowledge of the true meaning of married life, or of a proper preparation for its many responsibilities, or an unwillingness to face and conquer its difficulties, to take its bitter with its sweet, sooner or later, leads to similar catastrophes.

Alas, for the woman who looks upon marriage as a golden key that unlocks the door of an earthly paradise, in which she will need but to stretch out her hand for flowers of fairest look and richest fragrance, and for the fruit that is good to look upon and sweet to the taste! Alas, for the woman who does not know that, while marriage is a divine institution intended for the most sacred happiness on earth, its joys are not without their sorrows, nor its flowers without their thorns, that its responsibilities frequently involve self-effacements and self-sacrifices such as are called for by no other relationship in life! Alas, for the woman who looks upon marriage as a bridge leading from the gayeties of maidenhood to yet greater rounds of pleasure, who resolves to bear none of its responsibilities,—to abstain from housekeeping, to spurn maternity, to refuse to abandon her former butterfly life, to refuse to measure her expenditure in accordance with her husband's likes, but to oblige him to provide in accordance with her wants, to refuse to be guided by a husband's judgment, but to compel him to submit to her every wish and whim!

Alas, for the woman who looks to marriage as to a paradise!

Entering upon marriage with such a conception of its meaning and with such resolutions, it is not difficult to tell what its end will be. When a young wife's hands and mind have nothing useful to do, they soon turn to the unuseful and the ignoble. When a wife does not know the art of home-making, she soon opens for her husband the doors to other homes. When a wife has no love for a husband, when she refuses him her sympathy, encouragement and companionship, a husband is

When wife fails in marriage requirements, husband often fails in marital duty.

very apt to seek these where he can find them. When a wife seeks to wield the authority of the husband, she soon loses the privileges belonging to the wife. When a wife's time is so much occupied with society as to have little or no time for a husband, it is not long before he finds those who have plenty of time for him. When a wife, of her own free will, bars out of her life the blessing of maternity, and with it a peace of heaven, she is very apt to send her matrimonial bark adrift without anchorage, and to increase the danger of its foundering upon the rocks of discontent, dissension and disunion. When a wife accustoms herself to seek her pleasures outside of her home, and without her husband, she not only points out to her husband where he is to seek and find his pleasures, but also runs the danger of accustoming each to seek, apart, pleasures that are forbidden. When a wife burdens her husband with extravagances beyond his ability to satisfy, she but hastens the day when he will endure neither the burden nor the wife. When, vampire-like, a wife saps a man of his manhood instead of inspiring his soul with strength and enthusiasm to fight his battles and win his victories, as behooves a helpmate, she soon finds herself unable to live contentedly at the side of the wreckage of her making. When a wife feels that she cannot do without the extravagances which her husband will not or cannot grant, and if she has no resources of her own, she will endeavor to obtain them from others than her husband, and, not infrequently, at a cost for which settlement is made in the divorce-court.

Many are the reforms that are being advocated for the purpose of checking the present-day divorce evil, and some of the remedies proposed are very rigorous, even drastic. As intentions they are good; as remedies, I fear, they are even worse than bad. It is a well-recognized principle in law and reform that measures that are too rigorous only tend to aggravate the evil they propose to correct. Many would grant no divorces at all, no

Rigorous divorce law will not effect the remedy.

matter how grievous the offense. Many would deny the divorcee, whether innocent or guilty, the right of re-marriage. Some even advocate the banishment of those who are divorced.

None of these measures will succeed. Society suffers far less from permitting those to separate legally whom hatred, violence, infidelity, has rent hopelessly asunder, than from compelling those to stay in a nominal wedlock who detest each other. Those whom marital outrage has separated no law can keep conjugally together. They will seek, in despite of the law, the freedom which the law denies.

It is not whether there shall be one way or another way or no way at all out of marriage that is of prime import to society, but that couples shall live so happily together that there shall be no need of any exit at all. The real remedy lies not in making divorce difficult or impossible, but in making entrance into marriage hard, in taking every precaution in advance that those who join in holy wedlock for life shall possess those absolutely necessary prerequisites, that may render possible a healthy, happy, sacred marital union.

Remedy lies in making entrance into marriage hard

What better illustration of the truth of this than that which is afforded us by the history of the Jewish people? Their code of laws recognized the right of divorce from the very first, and granted it for offenses far less weighty than those for which divorces are issued even in so obliging a state as Dakota. And yet, notwithstanding this readiness of the law to dissolve marital unions even for slight offenses, divorces in Israel were exceedingly rare. And rare have they continued in Israel to this day, because the care that was exercised in the olden days with regard to a proper entrance into marriage, with regard to a proper preparation for it and a proper behavior while in it, is, for the most part, exercised to this day. As far as I know, of the more than one thousand couples whom I have joined in

Jewish divorce law lenient, yet divorce among Jews rare.

holy wedlock only about ten, or one out of every hundred, have been separated by law or by themselves. Only where that care is abandoned there the consequences are as fatal as they are among people of other faiths.

Where marriage is entered upon lightly, ill-prepared, under infatuation, clandestinely, without due inquiry, without parental blessing, without religious consecration, where married life is begun without a willingness on the part of the husband to love and cherish the wife of his choice, to provide for her every righteous need, to share her burdens and to lighten her labors, where married life is begun without a willingness on the part of the wife to love and honor the man to whom she has plighted her troth, to be his helpmate, the sharer of his burdens as well as of his joys, to accept all of the marital responsibilities and to bear them cheerfully, to surrender gladly every want or wish of hers that might endanger the peace and happiness of both—where married life is entered into with such unwillingness on the part of the husband or wife, or both, rigorous divorce laws can only make the ending of marital misery difficult, it can never prevent its rise.

When entered upon wrongly ends wrongly.

The chief concern of society must, therefore, be the prevention of the rise of marital misery, so that divorce—rigorous or lenient—may become wholly unnecessary. And the present large numbers of divorces will, I believe, effect, before long, the needed cure. Where the church has failed the divorce-court will succeed.

Chief concern of society should be prevention of unfitness for marriage.

Alarmed at last by the large number of marital separations, parents will inquire into the cause, and but a little search will suffice to show them that they themselves bear a large part of the responsibility. And the young woman, too, will recognize the seriousness of marriage, and will duly fit herself for it. She

What will constitute marital fitness.

will recognize that it is largely the wife who makes or mars the home, that, however desirable a butterfly-life may be in maidenhood, it has no place in the wedded state. And she will also realize that true maidenhood has more serious work to do than to be forever flitting from flower to flower in search of honey. She will realize that life was not intended to be all sweetness. She will acquire robust health for vigorous wife-hood and motherhood. She will cultivate a taste for the simple life. She will develop habits of economy. She will acquire knowledge of the true value of things. She will look to the needs of the inner woman as much as to those of the outer. She will cultivate a love of house-keeping and home-making. She will master the art of reasonableness in her demands, of consideration for the hardships and burdens of others. She will acquire the habit of giving as well as of receiving, of contributing of her heart and soul and mind and hands towards the well-being of others. She will cultivate a devout spirit and lofty aspirations, and will walk pure and upright in the sight of God. And her purity will enable her to discern almost instinctively the man whose character is corrupt and whose ideals are unholy, and she will shrink from his sight and touch. She will marry manhood not "moneyhood." She will wed character not name. And so will she and her husband live and toil together that of them will be said, as was said of another ideal couple:

"They joyed one joy, one grief they grieved,
One love they loved, one life they lived,"

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THE GARRICK

Henry Miller in The Great Divide

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GRAND OPERA HOUSE

Florodora

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Nat Goodwin in Cameo Kirby

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

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Has Christendom Accepted Jesus?

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Has Christendom Accepted Jesus?

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 27th, 1908.

There is probably no question which children of Jewish homes ask more frequently during the annual Christmas tide than this, "Why don't we celebrate Christmas? Was not Jesus a Jew? Why don't we rejoice, and give and receive presents?"

Jewish child asks "Why don't we celebrate Christmas?"

The answer generally given is: It is for the very reason that Jesus was a Jew that we do not celebrate his birthday. To avoid the danger of divine honors being shown to mortals, the Jew does not celebrate the natal day of any of his great prophets and lawgivers and inspired leaders; he has not even preserved the memory of the dates of their birth and death, or of the location of their last resting place. He celebrates festivals in commemoration of great causes and ideas but not of men. He celebrates, for instance, the *Passover*, because of the birth of liberty for which it stands, but he does not commemorate the birth of Moses, even though his brave thought and daring deed made possible Israel's deliverance from Egyptian bondage.

One answer.

Other parents find whatever opposition there may be in their hearts to a celebration of Christmas melting away when such questions as those cited above are put to them by their children. Like unto their Christian neighbors, they buy and give presents, erect Christmas trees, and enter heartily into the spirit of general rejoicing. But they make it a point to have their children clearly understand that they do not celebrate the birthday of Jesus but an old agricultural or astronomical festival, older by thousands

A second answer.

of years than Christianity, one that was observed in the remote past in a manner similar to ours, as the new year, in honor of the sun-god, who, at the winter solstice, reached the shortest day of the year, and recommenced his forward course towards genial spring and fruitful summer.

There are other parents who either make no answer at all when such questions are put to them by their children, or they give an evasive answer, telling them that there is a reason, but one which they are still too young to understand, that, some day, when old enough, they will be told, and they will then be able to decide for themselves whether they want to celebrate Christmas or not.

A third answer.

When that day comes, the knowledge they have acquired of the cruel treatment which Christians visited upon the Jews in the past, and the insults and ostracisms which they themselves not infrequently suffered for being Jews, are not of a nature to incline them strongly toward a hearty participation in the Christmas festival.

There is one thing which the Jew has not learned in his long and tragic history, and that is the art of hypocrisy. Had he acquired that art, had he known how to profess with his lips what his heart spurned, how to confess faith in the creed which his reason denied, he would have spared himself infinite sufferings and degradations, he would even have won for himself honor from the great, and plaudits from the masses. Had he understood the art of hypocrisy, the number of Christians would have been larger to-day, but religion would have been poorer by twelve millions of the most heroic, most self-sacrificing people the world has ever known, a people whom no cruelty could make surrender, whom no enticement could allure, whom no humiliation could humble, whom no degradation could degrade, a people who, for conviction's sake, are as ready to suffer to-day as ever their fathers were.

Jew has not learned art of hypocrisy.

How glibly they might have said in their confession of faith, I believe in this and I believe in that, without, like unto many others, understanding what they professed belief in! How readily they might have subscribed to impossibilities and absurdities, to doctrines and dogmas of immaculate conception, trinity, transsubstantiation, plenary inspiration, justification by faith, predestination, vicarious atonement, resurrection, and then gone ahead, disbelieving as much as they chose, as countless thousands of others have done, and do to-day! The few drops of baptismal water upon their heads would have soon dried, and they would have escaped the torture and the rack, the pitiless inquisition and the burning stake. But they would have ceased to be the martyr-people, the elect of God, chosen to be His witnesses on earth, to disseminate His Law among the children of men.

That art would have spared him much suffering.

And they would not have lived to see acknowledged, to-day, even by Christians, as untenable creed much of what they had contended against from the very first, and for which they were made to suffer throughout the centuries.

But it would have perpetuated false conception of Jesus.

What theologian of scientific scholarship will teach to-day that there are no interpolations in the Bible, no legends and myths, borrowed or adapted from other faiths and peoples, no conscious or unconscious additions and alterations such as the closing twelve verses of the Gospel according to St. Mark?

What scientifically trained scholar will speak to-day of a burning hell as the place of eternal punishment for those who, while living, disbelieved in the divinity of Jesus, no matter how exemplary their moral lives may have been?

What scholar of higher Bible criticism does not teach to-day that the miracle stories told of the birth and death of Jesus are akin to the myths related of founders and leaders of faiths much older than Christianity?

What one of them does not teach that we do not possess a single authentic account of the life of Jesus, that not a line or word has come down to us of his own writings or of the writings of his disciples or of any contemporary, that the gospel stories we have are four narratives that survived the many scores of them which existed at one time, which grew and grew for more than a century and a half after the death of Jesus, and in which were incorporated, during that age of illiteracy and credulity and lack of historic conscience, all manners of fancies and conceits to make conversion of Gentiles all the easier?

What one of them does not admit that the divinity idea of Jesus was borrowed from the heathen pantheons of those days, that Jesus was but a human being like unto others, was born of Jewish parents, and lived as a Jew, that what distinguished him above others was his noble life and beautiful teachings and the powerful influence which he exercised over his followers during his life and even after his death, that he died a martyr's death at the hand of the Roman, for having sought to wrest liberty for his people from that tyrant?

What critical and unbiased student of the rise and growth of the early Christian church does not perceive that the Román's guilt was by later Gentile missionaries rolled upon the Jews, and that other false charges were made against that people, and embodied in the gospels, partly because the Roman's acceptance of the new faith was greatly desired, and partly out of revenge for the Jew's persistent opposition to the divinity claim for Jesus?

Has Jesus been accepted by Christendom?

But, granted that Jesus was all that was and is claimed for him by the orthodox Christian church, granted that he was of divine origin, immaculately conceived, miraculously announced, sent as Son of God to plant peace on earth and good will among men, and to inaugurate the Kingdom of Heaven; granted that he

was fore-ordained to be slain by the people of his mother, so that his blood might serve as atonement and redemption for all sinners past, present and future; granted that, because of his supernatural birth and death, he was accepted as one of the God-heads, as the Christ, the Savior and Redeemer of mankind, and that his teachings were chosen to serve as the rule of right for all nations and peoples, who called themselves Christians—granted all this, would it not be natural to expect to find in Christian lands, among Christian peoples, after more than fifteen centuries of Christian supremacy, the Kingdom of Heaven established? Would it not be reasonable to expect to find there peace and good will uniting man with man into a common brotherhood, all distinctions between classes, eliminated, every one loving his fellowman like himself, every one leading the Christian life? And would it not be natural to look for the opposites of these virtues, for wars and hatreds, for cruel bloodsheds, for grasping greeds, for low ambitions, for base lusts, only among those people who deny the divinity of Jesus, who reject the gospel teachings respecting his divine origin and supernatural mission?

Having read considerably of the doings of Christian nations, and having observed much of the goings on among those who profess themselves worshippers of Christ and followers of his teachings, we are forced to arrive at a far different conclusion, we are forced to believe that dogmas and doctrines which Jesus never taught are believed and professed in Christian lands, that the morals, however, which he taught and practiced are more honored in the breach than in the practice.

Facts point to the contrary.

But, lest we be charged with prejudice or with incompetency of judgment, seeing that, while we are coreligionists of Jesus, we are not believers in Christ, the God, let us turn to the histories and chronicles themselves, written by Christians, even by Christian churchmen, and let their statements serve as our authority.

Let history speak.

But, before we start on our journey through Christendom, for the purpose of learning to what extent the teachings of Jesus have been followed, let us hastily review them as told in the Sermon on the Mount, and in other parts of the gospel stories.

What is the teaching of Jesus?

Like unto all the distinguished Jewish teachers of his day, he exalts meekness and mercy, purity and righteousness, peacefulness and forgiveness. He prohibits wrath and anger, persecution and punishment. He teaches non-resistance, bids man when smitten on one cheek to turn also the other, when robbed of his cloak to give also his coat, rather than get into strife or go to law. In opposing resistance and punishment, he opposes the courts. Judge not, he says, that ye be not judged; before beholding the mote in thy brother's eye remove the beam from thine own. He prohibits the oath. He wants men to agree with their adversaries quickly, to be reconciled with their fellowmen before seeking reconciliation with their God. He bids men to do to others as they would have others do to them, to love their enemies, to bless those who curse them, to do good to those who do them evil. He enjoins poverty, and teaches that the rich will find it easier to pass through the eye of a needle than to enter the kingdom of heaven. He prohibits breaking any of the laws and commandments of the Old Testament, saying that he came to fulfil the law and not to break it. His whole teaching he sums up in the words: God is One, Him ye shall love with all your hearts and souls and might, and your fellowman ye shall love as yourselves.

In these teachings of Jesus there is no room for ruler or subject, for army or police, for courts or prisons, for money or any other means of wealth. Hatred is to be conquered by love, wrong by forgiveness, curse by blessing. The hand of man is never to be raised against a fellowman, no matter how grievous the offense. No man is to

What that teaching means

be better or richer or higher than another. No one is to judge another, nor find fault with him, seeing that no one is free from fault or sin.

It is not our purpose, at the present time, to discuss in how far these teachings are practicable. Our only object is to see to what extent they have been or are accepted, as the law of life and the rule of practice, by those who profess themselves followers and worshippers of Christ.

Was not followed in Christendom during the Dark and Middle Ages.

Go where we may in Christendom, and as far back as we choose, at no time and in no place do we find the teachings of Jesus exemplified by the life and deeds of Christian nations. Only too gladly do we admit that we find many followers of Christ leading beautiful lives, but not any more so than are led by men and women of non-Christian faiths. Often we even find the teachings of Jesus most violated by those who regard themselves most Christian, who worship Jesus most fervently as God and Savior.

Think of the teachings of non-resistance, of peace and good-will, of loving the enemy, of requieting ill with good, of suffering rather than cause suffering, and of the other similar teachings of Jesus, and then read of the bitter warfares, of the cruel persecutions, of pitiless bloodsheds almost from the commencement of the Christian church, and all because of mere differences of opinions respecting doctrines and creed, drawn, for the most part, from heathen sources.

Read of non-Christian believers given the alternative between conversion to the Christian church or pillage, outrage and massacre. Read of the massacre of the Saxons, of the extermination of the Waldensians and Albigenses. Read of the atrocities suffered by the Netherland Protestants at the hands of the Spanish Catholics, or by the English Protestants and Catholics at the hands of each other. Read of the St. Bartholomew night massacre at Paris, which cost the lives of more

than fifty thousand innocents, in honor of which Pope Gregory XIII celebrated a special thanksgiving, struck a memorial coin, and proclaimed a Year of Jubilee. Read of the executions of Arnold of Brescia, of Savanarola, of Huss and Jerome and Bruno and Servetus and Latimer and the huudreds of other martyrs, all Christians, and all suffering cruel and unjust death at the hands of Christians. Read of the horrors of the inquisition, of its torture chambers and its burning stakes, established by the church, manipulated by the clergy, and in the name of him who taught peace and good-will, gentleness and love, mercy and forgiveness. Read of the sufferings visited by Christian hand upon the Jews throughout the Dark and Middle Ages, of the outrages and atrocities, of the pillages and massacres, of the expulsions and degradations, and for no other crime than that they believed Jesus to have been human and not a God. Read these chapters and many, many more as sad as these, and you will have all the authority you will require for concluding that, at least, during the Dark and Middle Ages, Christendom had not accepted Jesus.

What of Christendom's acceptance of Jesus in our day?

Is not followed in Christendom to-day.

Before we make inquiry, let us recall once more a few of the cardinal teachings of Jesus. He prohibits resistance of evil, accumulation of wealth, hatred and revenge. He commands peace and good-will, loving our neighbors as ourselves, loving our enemies, blessing those that curse us, doing good to those who do us evil.

We visit Russia. Its Czar is the head of its church. We hear its people groaning under the yoke of oppression. We remember Kishineff. We recall the massacre of peaceful citizens in the streets of St. Petersburg, within the sight of St. Isaac Cathedral. We recall the Metropolitan blessing the icons that they might help to effect all the greater slaughter in Japan.

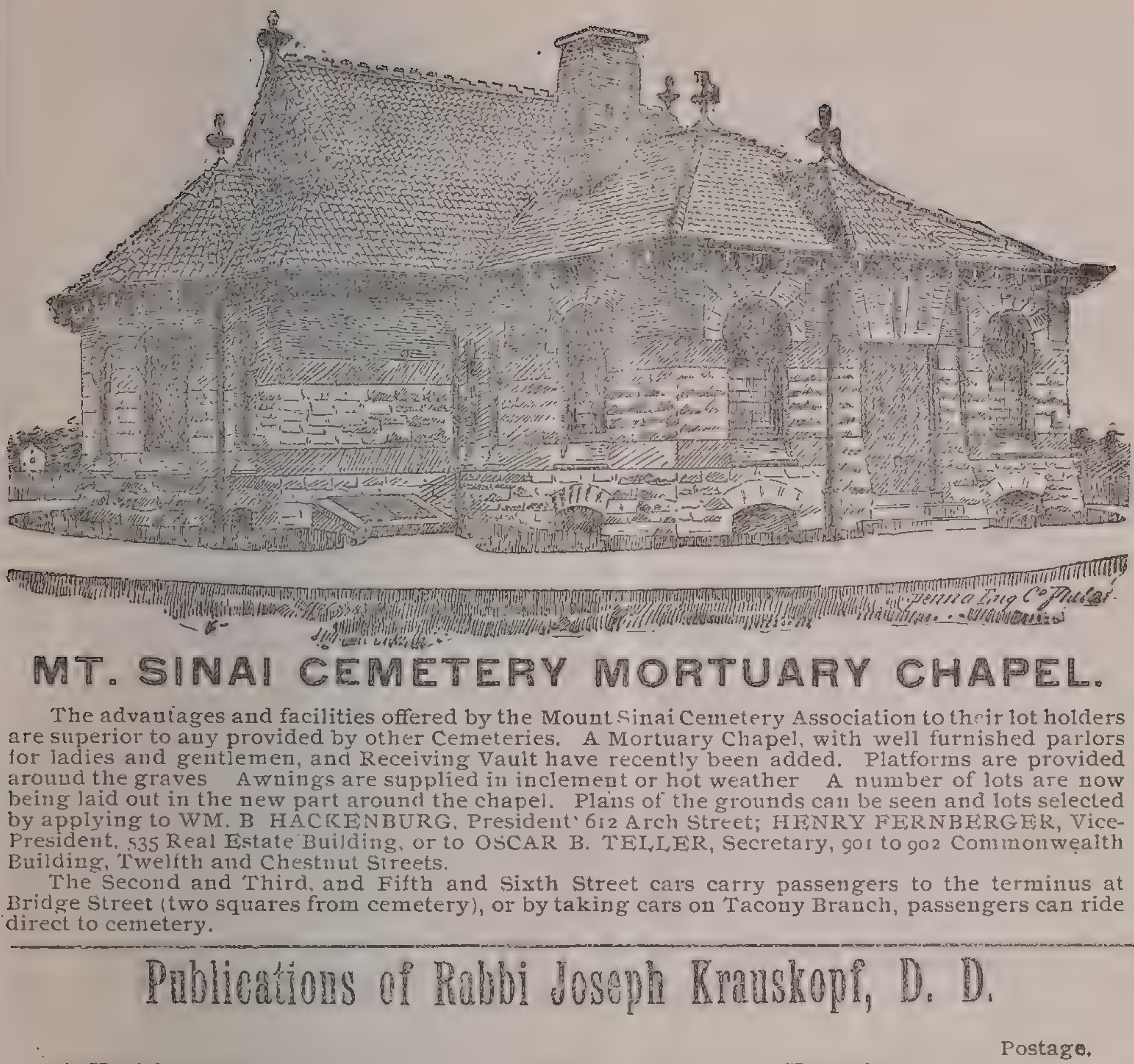
We go to Germany. Its Kaiser is head of its dominant church. We recall his farewell words to soldiers embarking for a war of revenge and pillage in China, enjoining them not to spare the enemy, not to give quarter, so to bear themselves that the name of *Christian* should strike horror among the Chinese for ages to come, an imperial injunction that was liberally obeyed.

We recall the slaughter of the Boers by the English, the theft of Bosnia and Herzegevina by the Austrians, the blessing of the regicides by the bishops of Servia. We see European lands studded with fortresses and armories, bristling with cannons and bayonets, swarming with standing armies, their navy-yards and gun factories busy day and night turning out instruments of war, weapons of death and destruction. Everywhere we see a mad and unscrupulous race for wealth and power, everywhere oppression and injustice and class distinction, notwithstanding that the dominant religion of these lands is Christian, and the dominant clergy is Christian, and the deity most worshipped is Christ, he who had taught peace and love and equality, he who had exemplified in his own life the blessing of poverty and humility.

It ill becomes the Christian to denounce and persecute the Jew for not accepting Jesus, seeing that he himself has not yet accepted him.

When Christendom will accept Jesus, Jew and Christian will be one.

And the Jew has never rejected Jesus. He has from the first accepted his teachings as the heritage of his people, and has endeavored to live in accordance with them. He has but rejected the Christology attached to Jesus by later Gentile hands, and drawn from heathen sources. When Christendom will make the moral teachings of Jesus its life and law, it will, like the Jews, have no further use for the Christology. When that day will come, Jew and Christian will be one.



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SOME OPINIONS.

From the Author of the "History of Universal Literature," Dr. Gustav Karpeles:

I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt.

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review," London.

Dr. Krauskopf puts his own case strongly, he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watch words; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind

The Hon. Andrew D. White, United States Ambassador to Germany, writes:

The fairness and liberality of your treatment of the whole subject, as well as the beautiful garb you have given the thoughts, ought to commend the work to every thinking man and woman, whether Jew or Gentile.

From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document.

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

Dr. Krauskopf is always entertaining, here he is bold as well. . . .

His manner is respectful though strong, he is suave though uncompromising.

Dr. Krauskopf pleases the historian as well as the theologian. He analyzes the story of the Gospels scene by scene, and fearlessly exposes their incredibility, the lack of historic evidence for them. He is particularly good about the trial of Jesus.

From "The Jewish Messenger."

Dr. Krauskopf writes courageously and to the point. His words are for both communities and teach a needed lesson to Jew and non-Jew. The one will rise from the perusal of the book with more reverence for his religion and his ancestors, the other with more appreciation of the Jewish creed and knowledge of Jewish history. It is a book adapted to remove prejudices and instil a clearer understanding of the rise of Christian traditions.

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Kyrle Bellew in The Thief

THE GARRICK
Lillian Russell in Wildfire

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A Runaway Girl

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John Mason in the Witching Hour

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A Waltz Dream

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Chauncey Olcott

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, January 3rd, 1909. No. 10

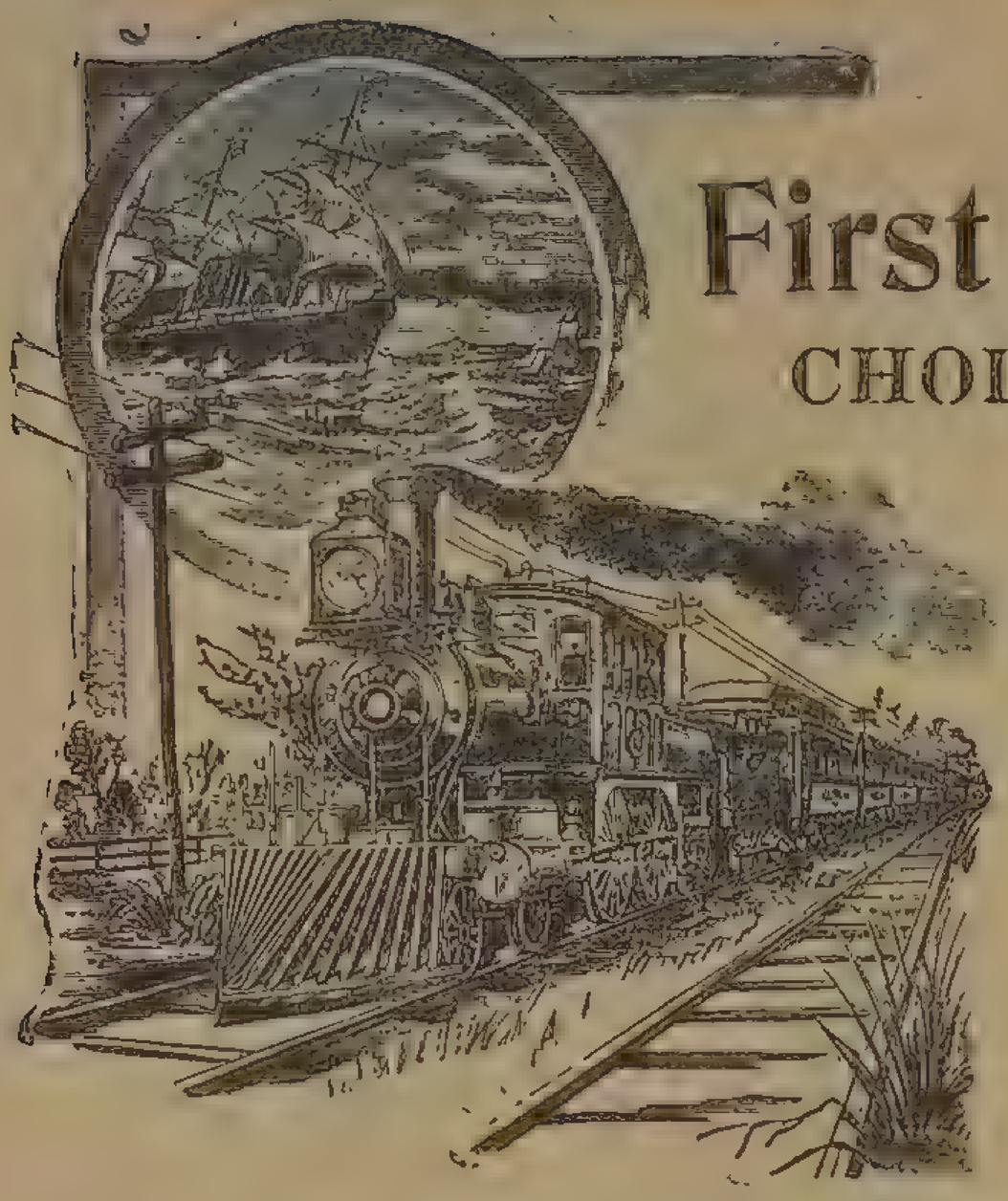
THE GREAT IDEA.

By Rabbi ISAAC LANDMAN

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The Great Idea.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, January 3d, 1909.

The preacher's perennial problem answered by every man

I chanced upon a noon-day religious service recently, that was quite unique. It was advertised especially for men and I was greeted with the unusual sight of a crowded church. All sorts and conditions of men sat in the pews and listened attentively to a brilliant discussion on the pulpiteer's perennial stand-by: Is Life Worth Living? Like the angels in Jacob's dream, the preacher mounted the ladder up, up toward heaven; but, unlike those angels, he failed to come down to earth again. For the best part of half an hour he knotted up the problem with erudite ingenuity; yet, there was not a man there but who would have performed the Gordian trick with a single, enthusiastic "yes;" not a man there but who, in his own mind, was certain that life, with all its pains and woes, was worth living; not a man there but who was occupied with some great idea—for him *the* great idea—the practical consummation of which held out all happiness that life contained for him.

Who strives after his particular great idea,

Every man has stored away, somewhere in his mental make-up, the great idea that is the end of all his strivings, the goal of all his achievements, the sum and substance of his life. While he nourishes it privately, in dreams and hopes, publicly it displays itself in toil and deed. Hide it as he may, it crops up and advertises itself to public view.

The ultimate aim of which is contentment and happiness.

It is no secret that the great idea alters with every stage as the individual possessing it enters into altered relationship with other men. It passes through different phases as the individual accommodates himself to shifts in his economic condition. It takes on different aspects with the individual's change of mental attitude toward men and things. It becomes greater or lesser in proportion to the individual's success or failure in achieving it, in part or whole. These changes we all see and know. We say that so-and-so is aiming at great riches, social recognition, political honors, unselfish service to humanity. Whatever it may be, one thing is certain: the great idea of every man aims at the undefined and undefinable state of contentment and happiness; its ultimate achievement spells, for every man, the attainment of contentment and happiness.

Like Alexander, however, we sigh for new worlds to conquer

Yet are we forever discontented and unhappy, because, the moment we have achieved the great idea that is the motive for our life to-day, as we had defined and outlined, it becomes infinitely small in comparison with the new, presumably greater, idea that has taken its place. Alexander the Great subdued all the world known in his day, to his dominion. He had executed his great idea in every detail of his fondest

dreams. Yet, the harvest of all his toil was discontent and unhappiness. The great idea, that was to bring him happiness, had suddenly changed, enlarged to proportions beyond the scope of common sense—and Alexander sighed for more worlds to conquer. He was not the first, nor was he the last, to look back upon great tasks accomplished as minor incidents in a day's work and look forward, with sad regret, to find his happiness incomplete because the gods failed to provide more lands and more peoples to be his playthings. Just in this, however, Alexander's great idea failed him and became his fool idea. While he sighed for worlds unknown and yearned for conquests on fields yet uncreated he lost the happiness his victories entitled him to—he was ignorant of the numerous worlds of peace and joy that surrounded him in little Macedon.

And the great idea becomes a fool idea.

Just so do we, at the very moment of our triumphs, when the realizations of our great ideas are complete, fail to achieve what, in theory, they held in store for us. We want more. We yearn for something new, something different. We fail to note that the present, and not the future, with its doubtful possibilities, must be turned into contentment and happiness; and, in sighing for the new and uncreated worlds, we gain, as the reward for our achievements, discontent and unhappiness.

We neglect the present, deal in futures and are, therefore, discontented and unhappy.

We are imbued, for instance, with the great idea that we ought to amass a certain amount of wealth. We believe that a robust and well-fed bank account will drive away pain and sorrow and bring us contentment and happiness. It is folly to inveigh against

The great idea is, perhaps, to amass a fortune,

this idea, since it is true that it is vain to speak of joy or pleasure without a competence commensurate with our position among our fellows.

To make more money than we can spend in a century,

But, the moment we have reached the goal this great idea has set for us, we are swerved from the track and proceed, in hot haste, upon a new course. We have established a business or an industry that will assure comparative ease for us and our children. No sooner is this an assured fact, however, than we begin buying up or crushing our competitors. We strive to make more money than we can spend in a century—and yet more. We prepare to leave an immense fortune to be dissipated by our relatives, as was the empire Alexander built by his generals.

And death finds us with the great idea unachieved.

It is strange what havoc a shift in our economic condition will work with our usually good common sense! Lying and cheating, universally despised and condemned, are condoned as means for wealth accumulation. We look upon commercial life as war in which all methods, tho eminently not square, are fair. We even attempt to stifle conscience with the sugar-coated formula that, by and by, we will lay down our arms, enjoy our spoils in rest and peace, in contentment and happiness—and share them with the less fortunate. But when the time is at hand we sigh for new fields of conquest, engage in new trades and new deals, until death finds us with the great idea horribly distorted and yet unachieved.

Social position and political glory

Sometimes social ambition, or political glory, becomes the great idea in our lives. We believe that vaulting over the heads of our equals into high, exclusive and, therefore, charmed circles will bring

us contentment and happiness. So, we begin our climb with energy and enthusiasm. The goal is not too high, yet so promising. We resort to every subterfuge and deceit to "get on." Finally, we mingle gaily with the envied throng. We are "among those present" at social gatherings of which the newspapers take count. We lend our weighty counsel at caucuses that determine the destinies of ward politics. And yet we have not attained our goal; for, with every step forward the great idea has undergone a change. We sigh the more for the unknown and undiscovered until we are distracted when one stated ambition, social or political, has been realized and the next is not yet in view.

Never bring us contentment and happiness.

Then there are those of us who are consumed with the great idea of solving the problems of mankind. We think that to expend our energies and lavish our love, disinterestedly, upon all humanity will bring us contentment and happiness. The dreamers and visionaries who thus dissipate their possessions of body, mind and heart walk with their heads in the clouds and are neither of heaven nor of earth. Aesop relates the story of a philosopher who, looking toward the sky, fell into a pit and was rescued by a shepherd. "Look more to thy feet and less to the skies," was the advice of the humble hero who had discovered his great idea in the environment of nature. There he found that in the vastness of creation man is a very small thing and of mighty little influence on the whole; that the dissipation of physical and mental energies upon the many will ruin what might have been a useful life for the few; that love

Solving the problems o mankind can not do it

For, a man's single efforts are of little influence on the whole.

is so scarce and so valuable that, to be of value, it must not be scattered to the winds, but centered upon the few, who, by universal law, should be the nearest and dearest.

We rarely recognize how puny man really is.

Just think what a weak and puny creature vain and arrogant man really is! A tiny microbe, invisible to the naked eye, will attack his system and gain the upper hand; and he is helpless. All the ingenuity of his physical powers and all the invention of his mental prowess are of no avail against the little microbe; he dies like the beast of the field or the dumb brute of the stable.

Yet, his great idea does concern the contentment and happiness of a few—

Unlike these, however, he leaves behind a memory of the great idea that made his life, for him, worth living. Judgement is passed upon it by the survivors—a small group of men and women—whose happiness, in turn, depends much upon how this great idea was realized. Was it the piling up of a vast heap of gold that held the pilee to the wheel to the last moment? Then he died sighing for other worlds to conquer, discontented, unhappy. Was it the scaling of social heights or of political glory? Then he died supremely dissatisfied, discontented, unhappy. Was it the saving of all humanity from the follies and foibles that withold the arrival of the millenium? Then he died in tears and wailing, discontented, unhappy. The great idea was a fool idea; it failed to attain for its possessor the contentment and happiness its realization spelled for him.

If it does not become a fool idea

The contentment of brute creation is not urged;

Not that we would urge contentment with one's lot, no matter what that be. Such contentment is fit only for the shell-fish at the sea-shore or the well

fed animal in the barnyard. Such contentment, indeed, would mean stagnation, the end of all zeal and enterprise, a *status quo* in which every individual's great idea would flounder unto death.

But there is such a thing as a mental attitude that brings a man contentment from day to day, from year to year, for, wealth, station, glory, happiness are a matter of mental attitude. It is the great idea that man sets before him, and the mental attitude in which he proceeds to make that idea fact, that is the determining factor in his happiness or misery. Should he devote his energies toward a competence that shall do no more than provide comparative ease and comfort for him and his children while they are yet under his care, he will find mental contentment Should he not seek the closed door of social stupidity nor envy the glories of political folly, he will find mental contentment. Should he concentrate his affections and lavish his love and sacrifices upon the numbered dear ones of kin and friendship, he will find mental contentment. For him there will be wealth in a competence. Social pleasures and political glory will seek him. There will be unalloyed love in his family and among his friends. There will be happiness in all, for all.

But the mental contentment

That can and does bring happiness.

The great idea does not bring contentment and happiness unless there stands behind it a sense of proportion and a will power to determine the point where it becomes a fool idea, seeking realization in a fool's paradise. Indeed, the great idea is not in anything that fortune may bring, or ambition

The great idea, without a sense of limitation, will not do this.

achieve, or sacrifice win in homage and glory from our fellow-men.

With this sense, however, Life may be made worth living.

The great idea in life, that makes life worth living, that will bring contentment and happiness, is to find the vocation for which we are best fitted; to labor in it so well that we shall find joy in, and a liberal competence for, our work; and, in addition, to find a friend, someone to love and to be loved by, who, in success or failure, will grasp our hand, and, without words of commendation or condemnation, will feel and know and understand.

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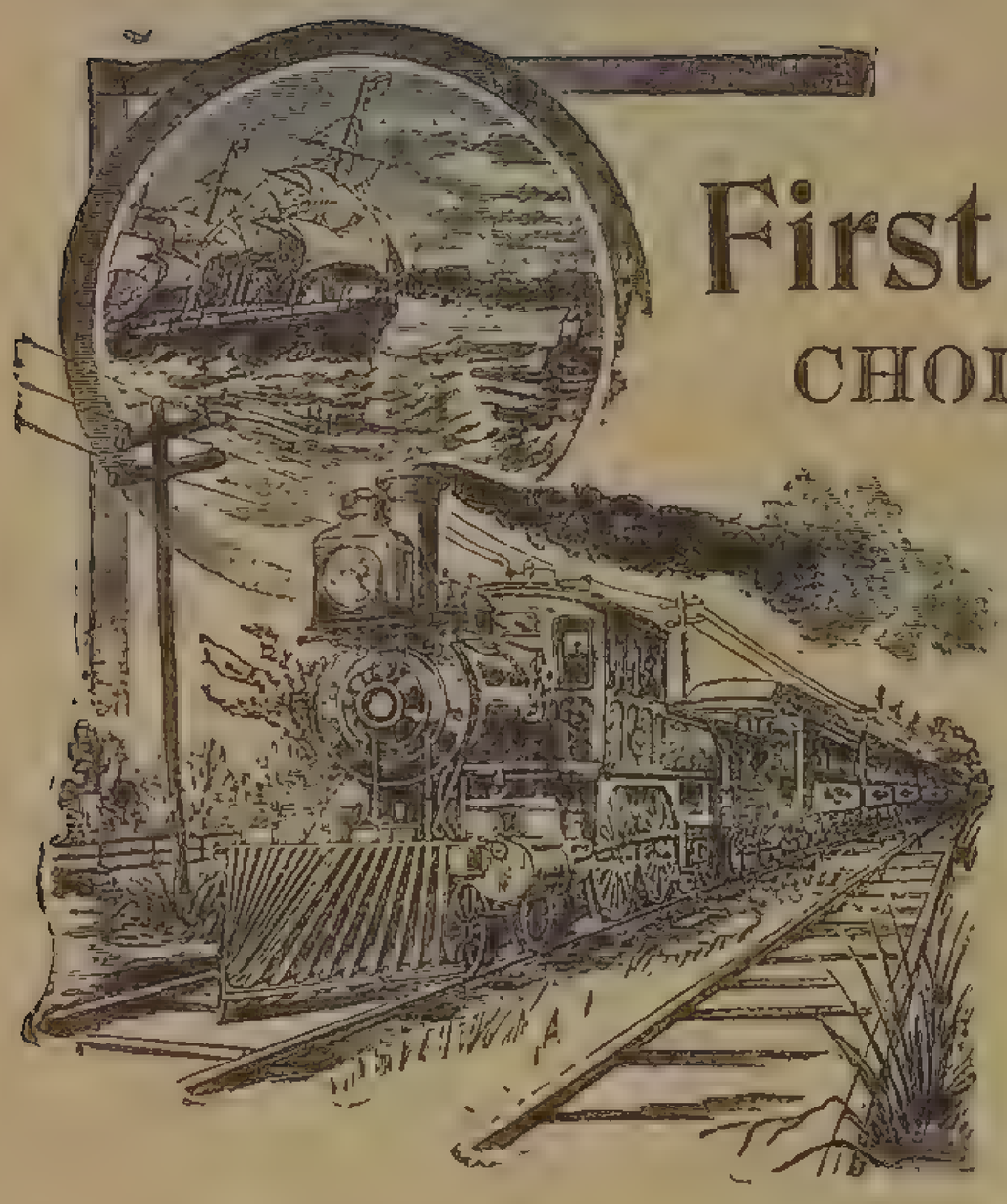
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If Jesus Were to Attend Church

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If Jesus Were To Attend Church.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 10th, 1909.

Of ancient and mediaeval legends, among the prettiest are those that tell of divinities and departed saints appearing, from time to time, on earth, and, in the guise of mortals, visiting churches and homes, for the purpose of observing the doings of the people, and testing the sincerity of their religious professions. The special favorite of such stories in Jewish folklore was Elijah, and in Christian literature, Jesus, for the reason that the return of both of these was supposed to have Scriptural warrant. And the belief being general that these celestial visitors were indistinguishable from mortals when they manifested themselves among men, the faithful were ever on their guard to extend welcome and succor to strangers, and to exhibit themselves in the best light possible, so that, if perchance they encountered or entertained a celestial being, they might not be found wanting in piety and moral excellence.

Former-day belief in occasional visits of celestial beings.

There can be no doubt that that belief was fruitful of good results, and one is almost tempted to regret that it has largely passed away, and yet more so that it was never based on truth. A belief, to-day, that some stranger we chance across or bring into our home or church may be a being to whose eyes our innermost self stands clearly revealed, would rid the world of much wickedness and hypocrisy,

That belief was often productive of good.

Often I wonder what a Moses would think or say were he to enter one of those synagogues whose members boast of being his only true followers, who bitterly denounce as un-Mosaic and un-Jewish every form of worship that differs from theirs. And equally I wonder what a Jesus would think or say were he to enter some orthodox Christian church, and hear implicit belief in certain creeds and dogmas demanded, and strict observance of certain rites and ceremonies required, on the ground that these had been taught and commanded by him, and that belief in and observance of them constitute the only means of salvation.

Might be productive of good to-day.

Perhaps we might best learn what the one or the other might say or think by trying to make ourselves believe, this morning, that the stories of the occasional reappearance on earth of saints of long ago were not fancies but facts, and by imagining both, Moses and Jesus, visiting some of the synagogues and churches of our day.

Having but recently, in our discourse "Has Christendom Accepted Jesus?" reviewed the cardinal teachings of the Nazarene, let us, while these teachings are still fresh in our minds, fancy his visit first, and put off that of Moses for our next discourse.

Fancying a visit from Jesus.

Let us imagine Jesus appearing, this morning, at the entrance of some fashionable church, attired in the humble garb of the peasant and artisan in which he walked the streets of Palestine, his face weather-beaten, sun-bronzed and of a Semitic cast, his beard and hair of strict oriental type.

Enters a fashionable church.

He would probably be ushered to some rear seat, and, because poorly clad, no further notice would be taken of him by any of the rich members of the church.

Where he is placed.

He would hear his virtues extolled in sermon, prayer and hymn, particularly his meekness and humility. He would perhaps hear himself pitied for having been neg-

lected in his day, for not having had a place whereon to lay his head, and yet would find none in that rich congregation inquiring whether he was provided with food and shelter, or offering him the hand of friendship, or bidding him welcome to his home, which duties his teachings demand of those who profess themselves his followers. He would find the people who worship his spirit shrink from the very touch of his body, because meanly attired, and still more so because it is the practice of fashionable people to avoid contact with those who are deemed to be socially inferior, even though, in point of morality, intelligence and culture, these may be the superior.

Praised in spirit, shunned in body.

Even the minister might pass him by unheeded, being too busy with his attentions to the mighty ones of his church.

In that very morning service, the minister may have deplored or denounced the blindness of the Jews in not accepting and following the Nazarene Master, and he may have asked for liberal contributions for their conversion, and yet, by their actions, both, minister and congregation, may but have proved anew that none are so blind and none so much in need of conversion as those who see the motes in other people's eyes and not the beams in their own.

This very morning the congregation may have been told in the Gospel-Reading how Jesus had expressed his contempt for wealth, how he had commended poverty, how he had taught "Blessed are the poor;" "Lay not up for yourselves treasures upon earth . . ., but lay up for yourselves treasures in heaven . . . for where your treasure is there is your heart also;" how in answer to a certain ruler's question as to what he should do to inherit eternal life, Jesus had replied: "Sell all thou hast and distribute it unto the poor, and thou shalt have treasure in heaven . . . hardly shall they that have riches enter the kingdom of Heaven, for it is easier for a camel to go

Hears poverty praised but sees wealth courted and coveted.

through the eye of a needle than for a rich man to enter into the kingdom of God." And yet, though these teachings were reverently listened to, the unheeded author of them in the rear may see the very deacons of that church, attired in richest garb, repair, at the close of the service, to their palatial homes, without as much as a look upon the humble stranger at the door. In possession of wealth, they are apparently satisfied with leaving the kingdom of Heaven to the poor, so long as they can have the good things of the earth for themselves. Well may we imagine our celestial visitor, on leaving that church, calling after its worshippers the words he spoke in his Sermon on the Mount, "Why call ye me, Lord, Lord, and do not the things which I say?"*

Let us imagine our celestial visitor entering another church, one that likewise calls itself by his name, and let us follow him.

Visits another church.

We see amazement spreading over his face as his eyes light upon images before which people are kneeling, and to which they are offering their prayers. We see his amazement turn into horror as he notes that most of these images purport to be likenesses of himself and his mother, both one-time simple peasant folks of a Galilean village, and that to both a reverence is paid even superior to that which is shown to God Himself.

Amazed at worship of images.

The old Jewish hatred of idolatry asserting itself within him, we can well imagine him bursting forth in that clarion voice with which he stirred the multitudes in the days of his ministry on earth: "What idolatry is this which I see, and which calls itself by my name? What blasphemy, to associate me as a Deity with the Invisible, Incorporeal, Inconceivable God of the Universe! Did not He teach through Moses, His prophet: 'Thou shalt have no other gods before me. Thou shalt not make unto thyself any

What he says.

* St. Luke vi, 46.

graven image nor the likeness of anything that is in the heavens above, or on the earth beneath, or in the waters under the earth. Thou shalt not bow down to them nor serve them.' These images of myself or of my mother or of some of my disciples are but imitations of the likenesses of deities which had divine honors shown them, in my day, and long before my time, in Egypt and Phoenicia, in Greece and Rome, and in the temples of other pagan peoples, and against which the prophets and Rabbis of Israel had waged long and bitter war. And did these heroes and martyrs battle and suffer only to see the idolatry of the ancient world transplanted into the modern world, even within churches that are dedicated to my name, and that profess themselves followers of mine? How can ye profess belief in an invisible God, and yet worship images? In how far do ye differ from those heathens of old who made themselves gods of gold or silver, of stone or wood, and prostrated themselves before them?"

Let us follow him into another church. Here the Scriptural stories concerning himself, on which the preacher elaborates, attract his special attention. The more he listens the deeper grows the expression of pain upon his face. He hears of having been immaculately conceived, having been begotten by God, and not by Joseph, the carpenter; of having been born in Bethlehem, the royal city of David, instead of the Galilean village Nazareth; of his mother having been taken to that city, in a critical stage of her life, so that his father might pay his taxes in Jerusalem, when as a Galilean it was his duty to pay his taxes to his own government in his own province. He hears of shepherds having been in the field with their flocks in midwinter, and having seen the heavens open and having heard angels entoning a Christmas carol in honor of the birth of "the only-begotten Son of God." He hears of wise men having come from far distant lands to bring to his cradle their

Pained, in another church, at strange stories about himself

tribute and their worship. He hears of a star having left its course for the purpose of showing these wise men their way. He hears of his having performed no end of miracles, of having made the blind to see and the lame to walk and the dead to return to life, of having flown through the air and of having walked upon the water, of having satisfied the hunger of thousands with a few loaves and fishes, of having driven devils and other evil spirits out of human beings. He hears of his having proclaimed himself the Messiah, the Savior of all living beings and the Redeemer of all dead, of constituting together with God, the Father, and the Holy Ghost, a Trinity, of being co-eval, co-equal and co-eternal with God. He hears of his having descended into hell after death, of having resurrected, of having ascended into heaven, of having taken his seat at the right hand of God.

By the expression of his face we can well imagine his state of mind and feeling in being made the author of such teachings and the central figure of such stories.

Such stories fought in his day.

Well he recognizes their pagan origin and their purpose in sublimating him among the divinities. Some hail from the Egyptian pantheon; some from the Phoenician; some come from the Parsees; some from the Buddhists, some from the Grecians and Romans, some from the Gnostic mystics, all of which he, like the prophets that had preceded him in Israel, had fought with all the zeal of the rigidly monotheistic Jew. In the story of his having been born of a virgin, begotten by God, through the Holy Ghost, he sees but another version of the stories told of the births of Krishna, Buddha, and Zarathustra, of Apollo, Bacchus and Hercules, of Alexander the Great, Augustus Caesar and Plato. In fact, in his own day, he knew that that story was inscribed on the walls of the Holy of Holies in the Egyptian temple of Luxor, a temple that had been built fifteen hundred years before his birth.

In his nativity being placed at the winter solstice, he recognizes the birthday of the sun-god, celebrated in his day among heathen nations in a manner almost identical with the modern Christmas festival, including the rearing and decorating of trees, the kindling of lights and logs, the making of presents, the remembering of the poor, the general rejoicings. In the stories of angels hailing his birth, and of the Magi coming from afar to greet him, he recognizes repetitions of those told of Buddha and Krishna. The story of his temptation by Satan is that told of Buddha and Zarathustra, five hundred years earlier. The miracle stories are identical with those told of the divinities and heroes of other nations. The story of the resurrection during the vernal equinox is told of the Syrian god, Tammuz; of the Egyptian god, Osiris; of the Phoenician god, Adonis; of the Grecian goddess, Persephone. In his birthplace being transferred from Nazareth to Bethlehem, and in his ancestry being traced in the Gospels, along two different and contradictory lines, to David, through his father Joseph, notwithstanding that human paternity is denied by the Gospels, he recognizes a palpable attempt to satisfy the general expectancy at his time that the emancipator of downtrodden Israel would hail from the royal house of David.

Heathen myths fastened upon him to make divinity of him.

Other churches, calling themselves by his name, he attends, but what he sees and hears in them is no more cheering than were the things he observed and listened to in the others.

Visits yet other churches.

In one of them he hears the Unitarian denomination, admitted to be composed of God-fearing and righteously living men and women, roundly abused. He hears Christian fellowship here and salvation hereafter, even the right to the name Christian, denied to them, because, while they conscientiously endeavor to live in

Hears Unitarian denomination denied Christian fellowship.

accordance with his monotheistic and moral teachings, they refuse to subscribe to the myths and miracles and fictions which heathen hands fastened upon him after his death. "Only ignorance or bigotry," he says, "can fail to recognize the truest kind of followers of mine in such men as Benjamin Franklin, Thomas Jefferson, Joseph Priestley, Theodore Parker, Channing, Furness, Emerson, Lowell, Longfellow, Whittier, James Freeman Clarke, Curtis, Eliot, William Howard Taft, and many others whose nobility of mind and character was moulded by the Unitarian church."

Other Christian churches he attends, and in some of them he hears teachings quoted as having been taught by him that make him wonder whether he may really trust his ears. According to St. Matthew (x, 34–37) he is credited with having taught "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." According to St. Luke (xiv, 26) he taught "If any man come to me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple." According to St. Mark (xvi, 16) he taught "He that believeth and is baptized shall be saved; he that believeth not shall be damned." According to St. John (xiv, 6; xv, 16) "No man cometh unto the Father but by me," "Whatever ye ask the Father in my name, I will do it."

Hears teaching ascribed to him that contradict his Religion and Morality.

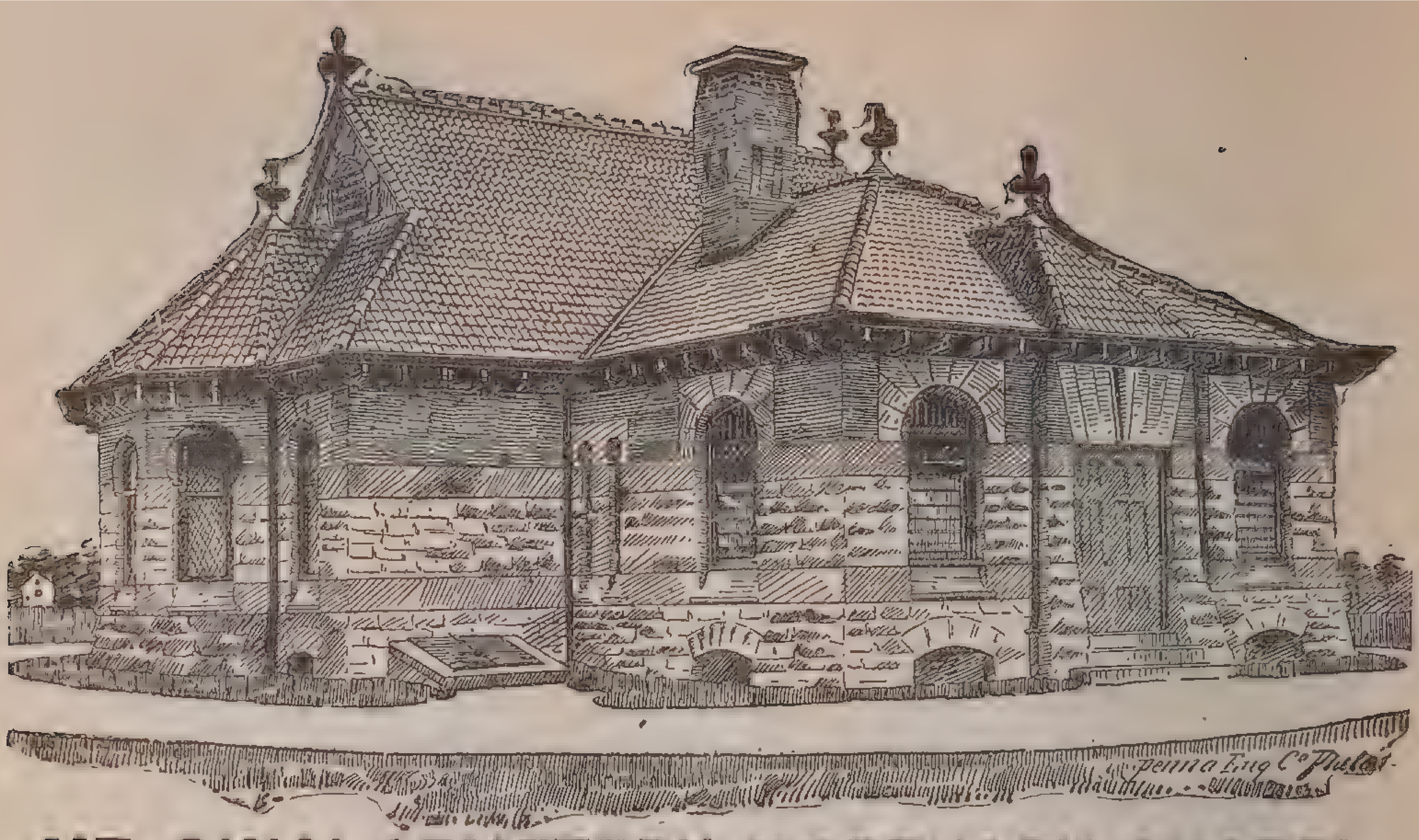
He enters another church, and there the measure of his disappointment is filled to overflowing. He hears described

in darkest colors the people who had lived contemporaneously with him, the people of his own flesh and blood, the people with whom he had associated, at the feet of whose revered teachers he had learned his lessons of religion and morality, whose leaders he had honored, the people in whose sufferings he had suffered, in whose hopes he had hoped, for whose freedom he had dared to lead a band of patriots into Jerusalem, then held by the Roman, only to be seized by the tyrant, and by him to be nailed to the cross. That same cruel Roman he now hears spoken of as having been gentle and kind, as having sought to deliver him from the hands of his own people, whose bigotry and hypocrisy and venom were beyond compare, who rested not in their persecution of him until, by means of false charges and suborned witnesses, they had effected his death upon the cross.

Hears his own people traduced and the Roman exculpated.

He has had enough of church attendance. He has seen and heard enough of profession passing itself off for religion, of fiction masquerading itself for truth, of text falsifications palmed off for inspired gospel. He has had enough of earth. He returns sadder than when he came.

Returns from his visit sadder but wiser than when he came.



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Martyr's Day: - Through Bars to Stars.

RABBI JOSEPH KRAUSKOPF, D. D.

Philadelphia, April 1st, 1894.

Our annual Martyrs' Day has come around again. Once more are we in the shadowy presence of the sainted of mankind. Once more do we seem to see the inspiring forms, do we seem to hear the flaming words of the noble martyrs of all times and peoples, who lived to die for the truth, and died to live for the truth. One of the most attractive, most touching, most impressive of the pictures, exhibited last summer in the World's Fair Art Gallery, was Mr. Walter MacEwen's painting entitled "*All Soul's Day.*" That picture required no reference to the catalogue, and no interpreter to tell its meaning. It breathed, it throbbed its own pathetic story. Three figures—hardly three—composed the group; there was the daughter reading the Bible, there was the aged father listening to her, and upon an empty chair near them there was seen sitting, in shadowy outline, the figure of their departed wife and mother. That shadowy outline told the thought that was foremost in the minds of the lonely two, though the one was engaged in reading the Scripture, and the other in listening to it. Thus I, too, seem to see this morning this House of God filled with shadowy outlines of beings who, like us, once trod this earth, and who, unlike most of us, toiled and struggled, suffered and died, that life on earth might be more livable and enjoyable for those who were to come after them. Thus I, too, seem to see on this platform and around these pews the shadowy outlines of countless forms and faces, which, though bleeding and mangled, though tortured and torn, though scalded and charred, wear the crown of celestial glory, inscribed, in the handwriting of immortality, with the world-illumining words "*These are my beloved sons and daughters, in whom I am well pleased.*"

In the shadowy presence of the sainted of mankind.

It almost seems sacrilege to speak in the presence of so divine an assemblage. It almost seems sinful to speak in their hearing of their daring and bearing, while our consciences are telling us that, though we have benefited greatly from their martyrdom, we have but little imitated their example, that, while reaping the joyful harvests of their tearful sowings, we have shrunk from the labor or danger of sowing those seeds whereof our posterity may garner blessed fruit.

Their memories revived to prove our gratitude.

Yet, if we venture to speak, it is to clear ourselves of a possible charge of ingratitude. Guilty though we be of not having worthily imitated those who suffered martyrdom for our sakes, we are at least

innocent of the charge of insufficient appreciation of the blessings they bequeathed to us.

We remember your illustrious deeds, ye blessed martyrs, even though we cannot boast of deeds like yours. We cherish your names, even though we neglect doing what might link our name with yours in deathless fame. We hail your presence in our midst, even though your former deeds of valor put our present inactivity to shame.

Welcome, thrice welcome, ye fearless preachers and teachers of truth, ye heroes of the fiery tongue and of the crushing arm, ye defiers of mighty potentates, ye breakers of insufferable yokes, ye exposers of blighting falsehoods, ye deliverers of minds and souls, ye voluntary victims of the sword and the stake, of the dungeon and the gibbet, of the ferocious beast and the yet more ferocious bigot!

Welcome, thrice welcome, ye valiant champions of liberty, ye who shouted for freedom when that shout meant death, ye who plucked liberty out of the death-spewing mouths of rifles and guns, ye who, armed with but the watchword "Freedom," shook the thrones of tyrants and brought panic stricken armies on their knees before you!

Welcome, thrice welcome, ye who had the courage to follow your heroic leaders in the pathway of suffering, ye who dared to share with them their crown of thorns, their contumely and abuse, ye who suffered torture and endured persecution, ye who submitted to expatriation and exile, to degradation and insult, rather than prove false to your leaders, to your cause, to yourselves!

And while you are in our midst, impart to us, we beseech you, the spirit of your daring, the courage of your bearing. Depart not from among us until you have planted in our hearts those seeds that grow heroes and ripen martyrs. So inspire us with your noble example that to our virtue of gratitude we may add the greater virtue of imitation. So imbue us with the spirit of your valor that in the march of progress we may not be mere followers but bold leaders. Ere ye leave us, open our eyes that we may see, that not all the good deeds have yet been done, not all the good things have yet been said, not all the reforms have yet been instituted, that all the evils have not yet been uprooted, that all the errors have not yet been corrected, that all the wrongs have not yet been righted, that the day for martyrs and for martyrdom has not yet passed. Before ye return to your blessed realm, make clear to us, we beseech you, that martyrs we all must be, and martyrdom we all must suffer, if we would have man's inhumanity towards his fellowman cease, if we would check poverty's alarming growth alongside the most wanton waste and luxury, if we would overthrow the despotism of vice and the tyranny of corruption, if we would have all feuds cease and all wars be at an end, if we would have man live in peace with his fellowman, and in obedience to the laws of nature and to the commands of God.

Entreated to fill us with their spirit of daring and doing.

If this year's Martyr's Day were to teach us but the one lesson, that the day for martyrs and for martyrdom has not yet passed, that daring,

and not wishing and praying, will rid us of our evils, our observance of it will be fraught with blessings. And it is none too soon for us to learn that lesson in earnest. Not a day dawns but we find ourselves wishing, or hear or read of others wishing, that this or that evil, that this or that wrong might cease; and not a day passes but it leaves the evil and the wrong where it found it, despite our having wished or prayed it away.

Mere wishing will not rid us of our evils.

Unless we hammer stoutly, there is little good in our praying devoutly. Wishing without doing is like fishing without rod or net, without hook or bait. As without our fishing-tackle, we may sit till the stream runs dry, and yet not have a fish upon our string, so without accompanying deed we may wish till our breath gives out, and yet not have a single blessing to add to our own or others' happiness. If but a small portion of the time spent by us in wishing had been spent in doing, we might have had much less cause to-day to complain of political despotism, of social tyranny, of moral corruption, of individual failure. Next to the evil-doer, evil has no better ally than the idle wisher for the good.

We may believe or not that prayer cured evils in the past, we know of a certainty, however, that it has never wrought such miracles in the present, and that it never will. If your wish or prayer is father to a deed, —as it should be, as it was meant to be—then wish and pray, much and often. But if it is to serve in the stead of deed, then the sooner you throw your prayer-book into the lumber room the better for you and for society.

Bold action, and not idle wishes, have wrought whatever good there is in this world. Heroic daring, and not faint-hearted praying, has made tyrants to tremble and despots to quail, has planted truth in the place of error, and right in the place of might, has brought light where darkness swayed, and justice where injustice prevailed. Not the idle dreamers, but the courageous toilers, the men who dared all and who suffered all for their daring, who, self-forgetting, self-sacrificing, thought first and last and all the time only of the good of human kind, these, and these alone, have not only forced men to do their bidding, but have also compelled nature herself, aye, even the Powers Supreme to yield obedience to their commands, as we are taught by the master-teacher of the Germans:

Bold action and not idle praying has reformed the world.

"Feiger Gedanken
Bängliches Schwanken,
Weibisches Zagen,
Aengstliches Klagen
Wendet kein Elend,
Macht dich nicht frei.

Allen Gewalten
Zum Trutz sich erhalten,
Nimmer sich beugen,
Kräftig sich zeigen,
Rufet die Arme
Der Götter herbei."

There is no victory without its combat. There is no reaching the summits of the intellectual or moral Mt. Blancs without starting at the base, and struggling upwards and onwards along the steep and stony ascents. There is no mounting to the stars without first breaking through the bars. In the

No victory without its combat.

story of the great achievers there is no chance, it is all action. In the life of the great benefactors there is no luck, it is all pluck. The crown of thorns must lacerate the brow ere the crown of glory may wreath it. The world's apathy or contempt or persecution must precede the world's adulations. Heroes must bend their knee to adversity before they can see prosperity on its knees before them. They must feel the lash upon their backs before they can grasp the sceptre in their hands. With the gifted poetess, Susie M. Best, we ask:

When ye gaze on the heights
  Where the crowned victors reign,
Do ye think of the nights
  Of their passion and pain?

When ye hear of the praise
  That surrounds their last years,
Do ye think of the days
  Of their travail and tears?

When your murmers ye move
  'Gainst the favored of fate,
Do ye think how they strove
  To arrive at their state?

Illustrated by Kossuth, Lefebvre, Washington.

Millions of eyes the whole world over have followed this week the Patriarch, Louis Kossuth, to his last resting-place. Thousands have cast envious eyes upon his fame. Thousands have wished that they might some day die as world-renowned and as world-wide honored as that Hungarian Patriot. Thousands have wished, that their lives, too, might fill so proud a page in the volume of the world's history. But how many of these thousands who wished and envied thus are ready to dare and to bear, to struggle and to suffer, to defy Emperors and to challenge Parliaments, to languish in prison and to pine in exile, to face mighty armies, to face death itself, as Louis Kossuth had done? A friend of Marshal Lefebvre, the hero of Altenkirchen and Dantzic, congratulated him one day on his good luck. "You envy me, do you?" replied the Marshal. "Very well, you shall have my honors at a better bargain than I had. Come into the square; I'll fire at you with a gun twenty times, at thirty paces, and if I don't kill you, my honors shall be yours. What! You won't? Very well; recollect, then, that I have been shot at more than a thousand times, and much nearer, before I arrived at the state in which you now find me." Who of us would not have the fame of Washington? Who of us would not have his name uttered with the veneration with which Washington's is named? Who of us would not see himself pictured and sculptured, would not hear himself sung and praised as Washington is? But how many of us would be willing to endure what he endured, before his Nation opened to him the portals of the Temple of Fame? Before he could taste the sweets of fame he had to taste the bitters distilled by the desertion of friends, by the distrust of Congress, by the intrigue of rivals,

by the slanders of malice and by the stabs of envy, had to suffer defeat after defeat, had to face with a half-clad, half-starved, half-sheltered army a cruel winter at Valley Forge, and entreat National Congress and State Legislatures in vain for succor.

Heroes not raised over night.

Heroes are not mushroom growths that shoot up over night. Like the century-plant, they must toil and tarry many a long year, unnoticed, unappreciated, before they can burst into a world-enrapturing bloom. Emancipators are not trained in dancing schools, nor reformers in gambling-rooms, nor generals in ladies' boudoirs, nor scholars in concert-halls, nor discoverers in the fashion-stalls. A Lincoln's coat-of-arms is a pair of shirt sleeves. A Garrison's parlor is a dingy printing-office. A Garfield's promenade is a tow-path. An Emerson's recreation is burning the midnight oil. An Edison's playground is the laboratory. A Grant's luck is his pluck.

Our will is our fate

Every man's fate is largely his own make. Destiny rules, and destiny is ruled, circumstances command, and circumstances obey. The weakling is ruled and commanded by them, the brave man rules them and commands them. Our will is our fate. "What is good luck?" a friend of mine once asked of me. "Applied energy," I replied. "And what is applied energy?" he asked again, and I answered "Good Luck." There is little of ill-luck that a good deal of hard work will not cure, or would not have cured. The busy man at the plow, at the loom, at the furnace, at the work-bench, at the desk, in his studio or in his study, he is the lucky man, and there is none besides him.

Circumstances exhibit men's greatness, but do not make men great.

It is all nonsense this babbling about circumstances making men. Circumstances have one virtue and only one, and that is they afford the greatness of great men to come to light. If there is no greatness in a man, not all the favoring circumstances of all the world will make a great man of him. If there is no illuminating gas in the pipe, not even the fires of the sun could produce a single jet of light, while the merest spark suffices to light it, if it is filled to the mouth with the light-producing medium. What folly to say that the reign of Elizabeth made Shakespeare possible, and that but for the Reign of Terror there would never have been a Napoleon. The man who made Shakespeare possible was Shakespeare himself, and the man who brought out Napoleon was Napoleon himself. If prosperous or corrupt reigns can produce great writers and great generals, then the end of the sixteenth century ought to have produced millions of Shakespeares in England, and the end of the eighteenth century ought to have produced millions of Napoleons in France. A fool waits for an opportunity and often wastes it; a wise man gets himself ready for the opportunity, or makes it if it is slow in coming. He who is ready when the hour arrives will be called. And for the ready man every age brings its possibility, every hour its opportunity. In the age of poetry, he is the poet; in the age of science, he is the scientist; in the age of discovery, he is the discoverer; in the age of struggle, he is the

general; in the age of corruption, he is the reformer; in the age of oppression, he is the martyr.

Great achievements products of small opportunities.

Like a river, the wider its course near its mouth, the narrower often is its channel near its source, so a hero, the greater his glory near his grave, the smaller his opportunity near his cradle. It was not within a cushioned sedan-chair, on the shoulders of burly carriers, that Columbus mounted from weaver's stool to admiral's helm, or Cromwell from the brewery to the Protectorate of England, or Moses from the banks of the Nile to the heights of Sinai, or Jesus from manger to cross, or Mohammed from behind the herd to the front of millions of followers. Without their resoluteness to climb, and their readiness to suffer for their climbing, without their heroism for martyrdom and their martyrdom for what they deemed right, their names would never have been heard, and the map and the history of the world would have had a different reading to-day.

Our enemies often our most valuable friends.

The men who find downy beds prepared for them often end on beds of nettle. Greatness, for the most part, is cradled in poverty, is nursed on want, is trained by obstacle, is schooled by suffering, is graduated by martyrdom. But for such hardships, few of our great men would have become great. It is to themselves first, and then to struggle, and not to luck or fortune, that they owed all that they achieved. O, ye obstacles and enemies of greatness, how wronged ye have been! How all but worthless have been the greatest services of the greatest friends, compared with those that ye have rendered! Ye have kept awake while friends have slept. Ye have kept a watchful eye, but that kept the mind on the alert. Ye have slashed and lashed, but that has whipped the spirit into healthier activity. Ye have pierced the heart, but that has let out the imposthume of dread and doubt. Ye have cut and clipped, but that has hastened the fuller and the richer growth. Were I to feel within me a single spark of greatness, were I to feel within myself the power of making mankind wiser and happier by a single deed of mine, my daily prayer would be: O, God, give me friends for my leisure, for my deeds give me enemies!

It were a bold prayer, but hardly new in its thought, for the master-bard of the ancient Greeks must have had that thought in his mind, when he sang of Hercules entering Olympus as a deity among the assembled immortals, and of his bending his knee first of all to Juno, his life-long and implacable enemy, and of his explaining to the astonished gods and goddesses, who had befriended him, that but for her enmity, not even with all their help would he have been able to perform those deeds of valor that admitted him as a god among the gods. Had not Columbus been obliged to spend half his life-time in getting an opportunity to discover America, he would never have discovered it within three months' time. Had Moses Mendelssohn not been obliged to smuggle foreign books into his garret-room, and to study them by the light of the moon, he would never have written his *Phædon*. Had not our own Benjamin West been obliged to rob the family cat of its bristles for his brushes, he would never

have succeeded Sir Joshua Reynolds as President of the Royal Academy of London. Had not Milton been obliged to sell the manuscript of his *Paradise Lost* for the sum of twenty-five dollars, this greatest of English Epics would probably have never been written. Had not Franklin been obliged to struggle for his own existence, he would probably never have been sent abroad by the American people to secure aid for a struggling nation.

Immortal fame is very chary with her favors. She tries a man long and she tries him hard, ere she deigns to smile upon him, ere she deigns to wreathe his brow with the laurel, or to place the palm of victory upon his bier, or to assign to him a niche in her Temple. He who is not prepared for the bark and bite of the hounds of persecution, for the sting and smart of serpents' fangs, for the malice of those above and for the envy of those below, whose feet are too sensitive for the pointed rocks, whose backs are too weak for Alpine weights, whose hands are too soft for club or blow, whose tongue is too timid for censure and for truth, had better stab his ambition to the heart at once, and never start. Let him content himself with the hole of the mole, and let him leave the heights to the eagles. To be able to endure is the first qualification which greatness requires, and the last which it permits to surrender. Who would be a hammer, must be an anvil first. Who would strike, must expect to be struck. Who would go smoothly through life, and meet with naught but smiles and favors, must never ruffle men's tempers, must never expose men's wrongs and errors, must never stir up pools of stagnation, must never lay his finger upon foul spots, must never cry unto evil, Halt! Enough! must never shout unto good, Forward and Onward! Must say nothing, and do nothing, and be a nothing.

Who would be a hammer must be an anvil first.

The true lover of mankind, who enters upon a great work, stops not to consider what the consequences will be for him. He has the choice between a life-time of ease, linked to an eternity of oblivion, or a life-time of tribulation, linked to an eternity of renown, and he chooses a life-time of tribulation, and cares not whether the present or future brings oblivion or renown. With eye on goal, with hand on hilt or helm, he is utterly oblivious of the censure or praise of men. His sincerity leaves no hole for vanity; his courage leaves no crevice for fear. He hears but the call "Come On! Come On!" he hears but the command "Go On! Go On!" and in his eagerness to obey, he has no time to hear aught else. He has a task to do, and he hurries to do it. He has a truth to proclaim, and he hurries to proclaim it. He has a wrong to correct, and he hurries to correct it. He has a torch to light, and he hurries to light it.

The brave never stop to consider consequences to themselves.

And by holding out, he generally succeeds in achieving what he started out to perform. In his lexicon, as in Richelieu's, "there is no such word as fail." The very stars in the heavens fight for the brave; the everlasting arms of God are around the martyr. The brave man coerces destiny; the strong man forces time. A Patrick Henry hastens the progress of American inde-

They coerce destiny and time.

pendence by a century; a Savanarola shortens the reign of tyranny by a hundred years. Once his voice is heard, and its echo never dies. Once his blow is felt, and its thrust never ceases smarting. His voice first grates on ears, but constant repetition turns it into pleasant music. His blow invites opposition at first, but constant repetition turns attack into rout. His society is shunned at first, but perseverance brings him a host of followers at last. But few followed Luther when he proceeded to nail his ninety-five theses on the church door, though following then was comparatively harmless. Throngs followed him to the Diet of Worms, when following meant death. Courage sires courage. Martyrdom begets martyrdom.

Once upon the road to Golgotha, there is no retreat for the brave and sincere. Threat cannot daunt them. Delay cannot discourage them. Temptation cannot win them. Disappointment only whips them into trying again and again. Opposition only spurs them on the faster. Danger only heightens their courage. The certainty of martyrdom only kindles greater enthusiasm. They may fail, but they can never conform. They may fall, but they can never yield. They may be silenced by death, but their cause can never die. Every martyr has the prophet's eye. From his lofty heights he can see over the heads of men and peer far into the distant future. The eye that sees the future triumph can never be dismayed by present failure.

There is but advance for them,—never retreat.

The martyr can never fail. He, who, as the poet said,

The Martyr never fails.

> "made the welfare of mankind his care,
> Tho' still by faction, vice and fortune crost,
> Shall find the generous labor was not lost."

On the day on which a martyr dies, a thousand victors are born. His struggle remains a heritage. His example endures. He leaves his footprints behind over which a more fortunate posterity walks on to glory and to happiness. The failure of martyrs is the seed of blessings. As our shadow is sometimes at our side, and sometimes follows after us, so a martyr's reward sometimes walks at his side, while he lives, and sometimes only follows behind, after he has sunk into the grave. And sometimes it never comes. Yet, that never applies only to our earth, and only to our finite vision. Somehow we cannot help believing that for every crown of thorns here, there must be a crown of celestial glory yonder. If there are only bars here, there must be justice beyond the stars. Toil on, valiant hero, undismayed by failure, undaunted by want of recognition. Say thy say boldly; do thy deed nobly; strike thy blow bravely; the rest leave to God. They who break through the bars shall mount to the stars.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

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Unveiling and Consecration of Isaac M. Wise Memorial Window

ADDRESSES

—BY—

JACOB H. SCHIFF
BERNARD BETTMAN
OSCAR S. STRAUS
Rabbi JOS. KRAUSKOPF, D. D.

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Four of the Addresses

AT THE

Unveiling and Consecration
of The Isaac M. Wise
Memorial Window at the
Temple of the Reform Con-
gregation Keneseth Israel

Thursday, January Twenty-first
Nineteen Hundred and Nine







Introductory Remarks.

JACOB H. SCHIFF.

Perhaps I may say, though the unveiling which is the occasion that brings us together this morning will not occur until later, that no more appropriate memorial could have been chosen to honor the life and the work of Isaac M. Wise, than a window, through which the light of the day is destined to flow into a Temple consecrated to the service to the Most High. "Let there be light" was Isaac M. Wise's motto all through his great life, and to the spreading of light among his people he dedicated himself to his last hour.

Fifty years ago American Jewry knew little else yet than the rigid orthodoxy, which had been brought from foreign shores and from narrower surroundings. Under mere form the essence and substance of our faith had almost become obliviated. A small group of courageous and far-seeing men, Isaac M. Wise one of the foremost, recognized then, that if in this land of progress and liberty, to which the Jew was coming even then in such considerable numbers, he was to remain attached to his faith, the form as differing from the substance would have to be reformed. It is because of this that Judaism is to-day so potent a force in this our great and beloved country, and it is in no small degree the merit of the work of Isaac M. Wise if so many have been kept loyal to the fold in which they originated.

The orthodoxy of to-day fifty years ago would have been reform, and much of the reform of to-day would by the great reformers of that period not have been sanctioned. Even if this be so, the reform movement of Isaac M. Wise and his contemporaries has saved so much for Judaism that we need not fear, that wherein the movement has perhaps gone too far, it will not find in time its proper equilibrium.

Honor, therefore, to the memory of the great sage of American Israel! Of the day on which light was created, the Bible says, that it was very good, thus the light giving life of Isaac M. Wise, it was very good.

Isaac M. Wise.

BERNARD BETTMAN.

After completing the Acropolis, their most magnificent building, the Athenians, desirous of crowning it with a statue of their tutelar deity, Pallas Athena, invited to competition all the sculptors of the city, who on the appointed day exhibited their work, those masterpieces of perfect beauty, whose fame has descended to us through these thousands of years. Amongst them, however, stood the work of an unknown sculptor, a colossal figure with ragged outlines and of imperfect workmanship, wondered and laughed at by the multitude. But the judges, penetrating the artist's intentions, selected and placed it upon the pinnacle, where the immense distance, which would have dwarfed into insignificance all others, smoothed out all ragged edges, leaving only a fine personification of the goddess, the first sign of home, beheld with joy by the incoming mariner, the last upon which rested the fond, lingering look of those "who went down by ships to the sea."

I have been asked to speak for not exceeding fifteen minutes of a man, whose biography would fill several volumes, and therefore of necessity must in humility follow the example of the Greek Artist, in presenting to you in dim, imperfect outlines the heroic figure of him, who standing on the pinnacle of fame through his own greatness, has merited and won the grateful admiration of the past, present and coming generations.

Isaac M. Wise! What a flood of recollections are conjured up by the mere mention of his name! Born 1819, of poor

parents in an insignificant Bohemian village—educated through his own efforts in the universities of Prague and Vienna—a contemporary, but owing to his youth, not a co-worker of, but influenced by the men, who during the first half of the nineteenth century sought with but partial success to moderate the rigid orthodoxy of Germany—emigrating with his family in 1846 to this country—living in Albany, N. Y., for eight years, which he himself calls his school years, full of trials, doubts, confidence, hated and loved, and yet, like the oak, growing stronger through storm and struggle, until finally, literally ejected by brutal force from an orthodox pulpit, then founding his own reform congregation, he followed in 1854 a call to Cincinnati, where his life-work was to be accomplished. Passionately loving his ancestral faith and people, he established his own weekly paper, the American Israelite, and thenceforth, with sledge-hammer blows, resented all insults to and aspersions upon them. With prophetic eye he discerned that the Jew, in order to really fulfill his mission, to be a light among the nations, would have to emerge from his two-fold Ghetto—the first built around him by the ignorance, prejudices and hatred of the followers of other creeds, the other, erected by his own sages during those terrible centuries, in which his very existence on earth was threatened, and whose ordinances and restrictions, both wise and beneficial in their times, are in our modern days often no longer serving their purpose, and, in some instances, harmful. With the Torah as the corner-stone of his faith and the Talmud accepted as a sacred tradition, he proclaimed with clarion voice that the development of the Jewish mind had not been checked, much less entirely stopped by the completion of the Babylonian Talmud fifteen hundred years ago—that Judaism was not, as Heinrich Heine called it, a three thousand years old mummy but a living religion, which, freed from unnecessary extraneous matter, could be kept in harmony with the progressive spirit

of all ages—that the American Jew no longer lived in exile, to be delivered out of which should be his daily prayer, but, in Bible language, in the land which the Lord, his God, hath given him—that he was no longer a wanderer, or even tolerated, but by his own inherent right and the constitution of his country, the peer of every one as a man and citizen, and should therefore, with all the privileges, assume all duties of good citizenship.

The effect was immediate and magical. Others there were, who like him, worked toward the same ends—some, perhaps, more learned, others more elegant in diction, all potent in their respective spheres, but not one wielded the tremendous influence Isaac M. Wise exerted over the largest part, the entire West, South and Southwest of the United States. Thousands upon thousands of men who had found it utterly impossible to heed the innumerable ceremonies, prescriptions and restrictions which minutely regulate the daily life of the orthodox Jew, and who often wondered themselves whether they were still within the pale of Judaism—hundreds upon hundreds of others, who for the same reason felt estranged and hesitated about or meditated upon deserting the old faith—many who stood indifferent, and, above all, the hope of the future, Jewish Young America, with its ardent patriotism, gathered around and looked upon him as their prophet, guide and teacher. Everywhere new congregations sprang into existence, building temples which had to be dedicated by him, and him only, and through this reformed, yet faithful, enlightened, yet devoted American Judaism the Union of American Hebrew Congregations, and again through this, the Hebrew Union College, were by him established.

Twenty-five years he served the latter as President and as one of its professors without accepting any remuneration, and although he also founded the Central Conference of American Rabbis, the College remained dearest to his heart. Did he,

his disciples and co-workers, intentionally or otherwise, create a division into sects in Judaism? No! They recognized that beneath the superstructure of temple and synagogue, Talmud Torah or Sabbath School—College or Theological Seminary, there was their common inheritance, the eternal rock of Monotheism and that Jewish code of ethics, which underlies all modern civilized legislation, and whilst firmly convinced that the very life of Judaism depended upon well considered reform, they and their followers stand shoulder to shoulder with all other sons of Israel in the performance of the sacred duties which every Jew owes to God and man, his country and the world.

Great men are admired, not all are beloved. Isaac M. Wise was both. The secret lies in his charity and the irresistable charm of his personality. He was utterly incapable of hating any one, and the man who could hurl the thunderbolts of Jove or wield the club of Hercules had the simplicity of a child and the soft heart of a woman. Opponents, who knew him only through his writings, became on meeting him, even if not convinced, yet friends and often admirers. His pupils, to whom he was a father, loved him with almost idolatrous affection, and he was worshipped by the poor of every race and religion. Frequently he went to purchase family supplies and returned with them obtained on credit because the ample market money had been given to some pale, needy woman or head of a destitute family. Yielding to the pressure of friends, he appeared on a very cold winter morning in a new overcoat, only to be seen again in a few days in his discarded shabby garment, because, in his own language, he had met a man who needed the other more than he did. His only differences with his Board of Governors arose from his misapplied charity, but no matter how often deceived, his heart and hand were ever open—such all in all was Isaac M. Wise as I knew and revered him for nearly half a century.

His death was worthy of his life. On a Sabbath afternoon in March, 1900, in his beloved College, surrounded by the Faculty and the class that just had received his last instruction, the final summons reached him and he fell, a soldier on the battle-field, sword in hand, victorious. For the battle had been won! He left behind him an indestructible American Judaism, not altogether, but largely reconstructed by himself, one in perfect harmony with American surroundings and the scientific, rational spirit of the age, expounded by a number of eminent Rabbis, amongst and with them about 125 graduates of the Hebrew Union College, occupying as many, amongst them the majority of the most important Jewish pulpits in the United States. No matter in how small a minority we may temporarily be placed by the present inrushing wave of foreign orthodoxy, the future is ours! Progress and enlightenment will bring men nearer together and American Reform Judaism will assist in bringing about the time foretold by our prophets, when swords will be beaten into plowshares and war and persecution for religion's sake will be no more.

Heretofore it has not been customary amongst Jews to erect visible monuments to their great men and benefactors of other creeds, they preferring to enshrine them in their hearts and immortalize them in their history. Of late a laudable innovation has been made. Here in this Jewish house of worship, a distinguished Congregation and its eminent Rabbi, have dedicated a memorial window to John Hay, the great American, wise statesman, and defender of equal justice for all, and to-day another is added in memory of the man whom we honor as the foremost champion of enlightened Judaism on this continent. But another monument, much more grand and far-reaching in its effect, is now in course of construction. Loyal hearts and hands, and again foremost amongst these, those of his filial pupil, Dr. Joseph Krauskopf, are building up

the Isaac M. Wise Memorial Fund, the income from which is forever to protect the College against lack of funds for its maintenance. There is also a pressing need of new, adequate college buildings, a splendid lot having been secured, and one entire building, the library, donated by Mr. Isaac W. Bernheim, of Louisville, Ky. Oh, that I possessed at this moment the eloquence which would reach your hearts and stir up within them the flaming enthusiasm for generous active support of the institution which has sent, and is now annually sending forth its graduates, thoroughly provided with Jewish and secular (university) education, and glowing with love for the cause, whose influence will be felt in every region of this vast country in strengthening the faithful, reclaiming the wavering, teaching and securing the rising generations, and make the character and name of the Jew better understood and respected. Let it not be justly said that the Jewish builders of hospitals, orphan asylums, homes and shelter houses, and all the other charitable institutions, which are an honor and credit to the Jewish name have no heart for the cause of free Judaism in free America, a cause which is theirs, their children's and the world's at large, and deserves the best efforts of your willing hearts and hands for its perpetuation.

Unveiling Address.

OSCAR S. STRAUS.

"It is at least an historical fact," says the historian Lecky, "that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New."

Isaac M. Wise, Rabbi, scholar, teacher, and reformer, came to this country in the middle of the last century. He found here a Judaism transplanted from European ghettoes, which in forms and mode of worship may be described as a piece of Orientalism strangely out of place in an Occidental world. He realized that unless a change were made in these non-essentials, it would not be long before many of the rising generation would drift away from their ancient religion, and lose the spirit of its righteous teachings, and the stimulous of its lofty idealisms—idealisms which have stood amid the storm and stress of ages in the forefront of every great cause for the enfranchisement of mankind.

From his early youth his soul panted for free America. He derived his love for Republican institutions from his study of the Scriptures. He knew, as our Puritan founders knew, who derived their inspiration from the same sacred records, that the spirit of freedom first embodied in the Hebrew Commonwealth lay at the basis of our Republican institutions. His determined purpose was, in the words of Dr. Krauskopf, one of his most brilliant and distinguished disciples, "To educate a ministry for American needs—a ministry not any less American because Jewish, and not less Jewish because American." To carry out this purpose he founded the Hebrew Union College at Cincinnati, to which he devoted nearly fifty years of his life, until its very close.

We call those great who have given their lives to some

noble cause, and have thereby influenced for the better the course of events. To-day, from more than a hundred Jewish pulpits, American Judaism is expounded by his disciples, the men who have sat at his feet and received from his lips the wisdom of his teachings. That spirit of Judaism, which is neither a mere system of sociology, nor a heartless ethicalism, nor a vague mysticism, but all these vitalized by an exalted spiritualism. A Judaism which through trials and sufferings, through ages of sorrow and oppression, has ever held firm to its spiritual ideals. Ideals which will ever be the most vital forces underlying our American institutions, so long as those institutions remain true to the spirit of our founders. An Americanism as defined by our President in his address at the recent unveiling of a statue to General Sheridan. "We should keep steadily before our minds the fact that Americanism is a question of principle, of purpose, of idealism, of character; that it is not a matter of birthplace, or creed, or line of descent."

The pogroms and oppressions in Russia and Roumania that have driven to our shores during the past twenty years very near a million defenceless men, women and children, cramped in body and in soul under restrictions devised to rob them of the inalienable rights of life, liberty and the pursuit of happiness, need the guidance of an American ministry to lead them up from Russian darkness to light and liberty. A ministry which stands for God and the Constitution, and against the isms of despair, destruction and chaos.

Isaac M. Wise's influence upon American Judaism while living, and since his death, through his disciples, has been greater than that of any other one man. Let the window now to be unveiled, so beautiful in its artistic designs, and illumined by the rays of the ever-rising sun, reflect the glory of his works and the nobility of his devotion and spirit, from generation to generation.

Consecration Address.

RABBI JOSEPH KRAUSKOPF, D. D.

Consecration of *Hay Memorial Window*

A little more than two years ago, a vast congregation gathered in this House of God for a service like unto the one which has assembled us this morning. A window, symbolizing one of the conspicuous deeds of the lamented John Hay, late Secretary of State, was consecrated to his memory and for our inspiration. At that occasion mention was made that such modes of commemoration had hitherto been reserved for ancient prophets or mediaeval saints, for heroes and martyrs of the church, but that on that day a departure was made from long established usage, a memorial was consecrated to one whose name was not enshrined in Holy Writ, whose services were never dedicated to matters ecclesiastical, who was not even of our faith.

Constituted a new type of saintship.

A new type of saintship was emphasized on that day, the one that passes beyond denominational lines and outstretches the confines of the church, a type as broad as humanity, open to all who give their hearts' best love and labor to the glory of God, and to the uplift of man.

***Wise Memorial Window* combines old and new.**

To-day, we witness a combination of the types old and new, a dedication of a window to the memory of one who was of the *ecclesia* and out of it, who was of the church in all its noble deed and aspiration, and against it whenever it stood for narrowness or bigotry, who was of the clergy in all their upward and onward strivings, and of the laity in their every effort at breaking the fetters of ecclesiastical tyranny, who was an Israelite in all that appertains to preserving inviolate the sacred heritage of

his ancestry, and no less loyal as an American in the defense of his country's principles of liberty and equality, and in the promotion of its intellectual and social advance.

It is for the exaltation of that type of manhood that we consecrate to-day yon window to the memory of Isaac M. Wise, to the preacher and the layman, to the teacher and reformer, to the organizer and leader, to the Israelite and American.

Memorial intended to perpetuate his type of leadership.

And it is to the perpetuation of that kind of leadership that we consecrate it unto ourselves and unto our descendants. Though gone to his well-deserved rest, his spirit shall abide in our midst. Though the generation to which he belonged is fast disappearing, his name and deeds shall continue a quickening force in those that shall come after us.

The ideals and aspirations of Isaac M. Wise symbolized with master-thought and executed with master-skill by our countryman and coreligionist, Moses Ezekiel, the distinguished sculptor at Rome, shall speak to us, shall kindle within us a spirit of emulation.

His ideals and achievements portrayed by artist.

No truer likeness of the life and deeds of Isaac M. Wise could have been conceived than that of the brave and loyal Judas Maccabee. Uplifted in the one hand is the banner inscribed to the glory of the One God of Israel, an inscription which the Maccabee of our day likewise made his battle cry; in the other hand the sword, emblematic of the heroic and victorious battles he waged for Israel and Reform, against a foe mightly in number, and as unrelenting as the Syrian enemy of old.

Likeness to Judas Maccabee.

And like unto the inspired son of Mattathias, while with one hand he kept the enemy at bay, with the other he purified and rededicated the Temple of Israel. With the one hand he cleansed it of the mildew and decay which long and dark ages had imposed upon it, with the other he gave to American Israel that trend and vigor, that light and life, which have

made possible its mourning to turn into rejoicing, its despair into hope.

Only one who knew the master, of blessed memory, as the artist knew him could have portrayed as graphically as he did on yonder window the contrast between American Israel before Isaac M. Wise entered the arena, and American Israel after his valiant spirit touched it into life and promise. Thorns on the one side, on the other side palms. On the one side Judea bowed low; on the other side Israel in the splendor of youth, preparing anew to shed light upon the ancient cause, drawing wisdom from the Sacred Scroll, and inspiration from the well-springs of all of the master's inspirations, the words "*Let there be Light*," that radiate from above as from a central sun, illuminating and overspreading all.

Pictures American Israel before and after Wise's coming.

And underneath blazons the text:

Will serve as inspiration to future generations.

"The Wise shall shine as the brightness of the firmament,
And they that turn many to righteousness, as the stars,
forever and ever." — *Daniel xii, 3.*

Seasons will come and years will go, decades will rise and generations will pass away, but the memory of Isaac M. Wise will shine as the brightness of the firmament, will endure as the stars, forever and ever. His illustrious labors have inscribed him deathless in the Book of Life. The results of his achievements will partake of the immortality of Israel. As in life, even so in death, his mind will continue to quicken other minds, his spirit will kindle other spirits. The lisping child will learn to speak his name with reverence. The school boy will sit spell-bound under the story of his doing and daring. The student eager to lift mankind to loftier heights will go to him for inspiration. The leader will learn from him the art of wresting victory from defeat, the secret of keeping the heart young, and the spirit brave, and faith in

mankind unimpaired, no matter how bitter the opposition of bigotry, no matter how keen the onslaughts of envy.

And under the spell which the artist's creation on yonder window casts over our spirits, those of us who hoped and prayed with him, who joyed and sorrowed, who labored and battled with him, who were taught and ordained by him, consecrate ourselves anew this morning to the sacred cause which he championed, to the principles to which he gave more than half a century of unceasing and unselfish service. Here, in holy convocation, we pledge anew our fealty to our departed leader. Here we resolve anew to keep inviolate and intact the College, the Union, the Conference of his founding. Here we pledge ourselves to strive in his name, and in his way, so long and so well till our labor shall convert his battle cry "Let There Be Light" into "There is Light."

Pledge anew our fealty to our departed master

With these resolves fresh on our lips and newly graven on our hearts, let us now rise, and in reverent memory of our friend and teacher, our guide and leader, the reformer and patriot, let us repeat the Kaddish Prayer.

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Sunday Discourses

of

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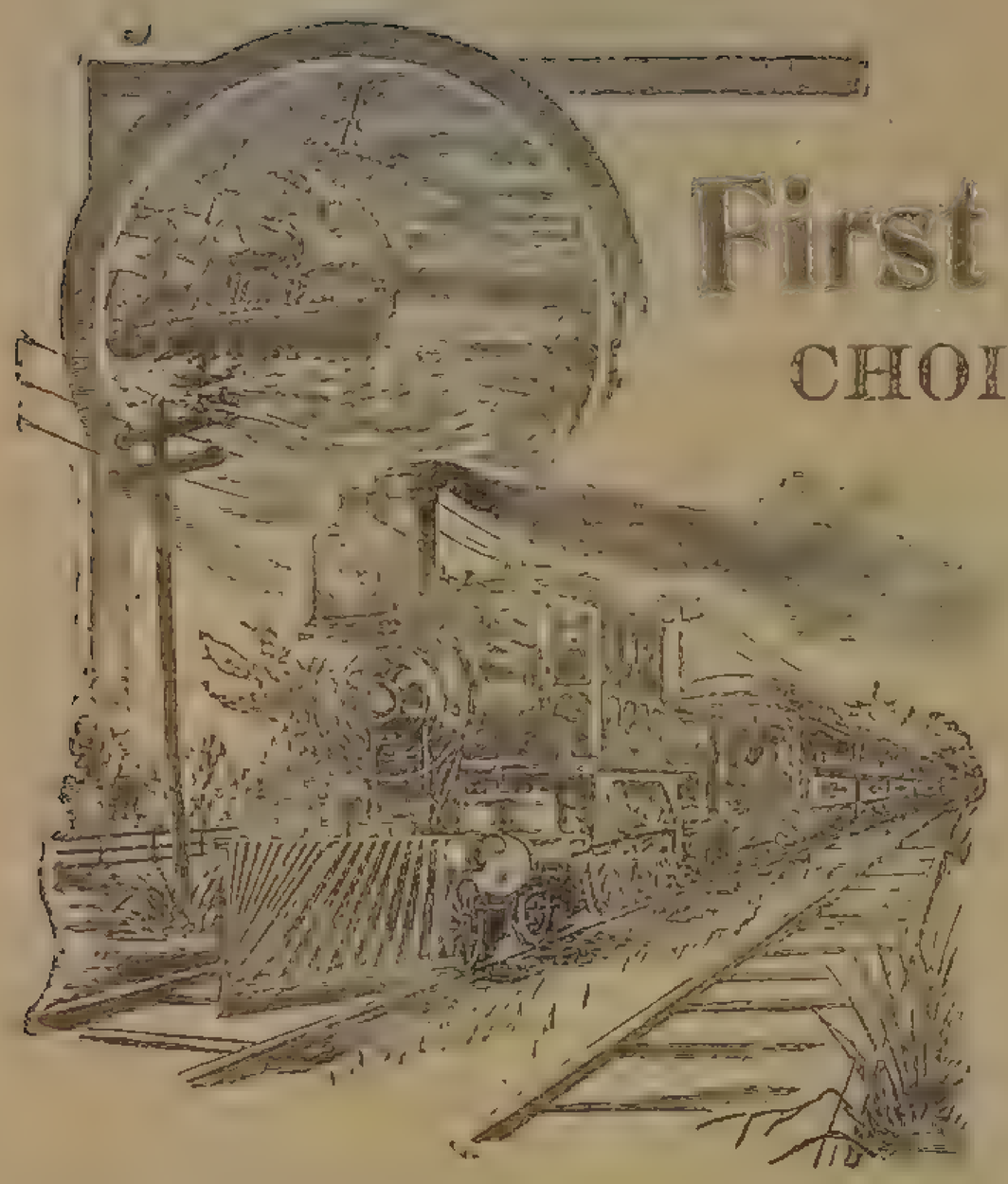
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If Moses Were To Attend Synagogue

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If Moses Were To Attend Synagogue.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 31st, 1909.

We gave fancy free reins in our last discourse. We revived the former-day belief that saints of long-ago return from time to time for the purpose of testing the sincerity of religious professions on earth, and of observing what uses are made of their one-time teaching. We imagined a visit of the Nazarene master to a number of our present-day churches, and conjectured his indignation at seeing and hearing doctrines and ceremonies preached and practiced as having been taught and enjoined by him, which he had not only never taught but which he had even bitterly opposed. And we pictured his sorrow at seeing the foremost of his religious and ethical teachings openly disregarded, even by those who style themselves the most faithful of his followers.

To-day, we shall fancy the return to earth of Moses, and his visit to a number of synagogues, and we shall imagine his expressions of surprise and disappointment at some of the beliefs and observances that are held and practiced under the impression that they were commanded by him, and under the fear that, unless rigidly believed and practiced, direful consequences would ensue.

Before imagining visit of Moses to various synagogues

But, before we follow him on that journey, and observe with him what is professed and practiced as being of Mosaic origin and command, it behooves us to review first, even if but, briefly who and what Moses really was, and what he really taught.

Must know first who he was and what he taught.

Pentateuch our only source of information.

Our only source of information concerning Moses is the Pentateuch. But, as that portion of the Bible is of composite origin, the work of many writers, of many different periods and localities, and of many different view-points, we must be on our guard to discriminate carefully between what may, with some degree of certainty be regarded, as of Mosaic origin, and what was attributed to him by later writers and commentators.

Being a composite book, we must be on our guard,

When we take into consideration that the prophets of Israel do not quote Moses, that some of them even bitterly oppose institutions which are taught in the Pentateuch as having been enjoined by Moses—the sacrificial cult, for instance—when we bear in mind that no quotations from his writings appear in other, later books of the Bible, where mention of them would reasonably have been expected, when we remember also that honored leaders of Israel of a later date openly do things that are rigidly prohibited in the Pentateuch, we cannot escape the conclusion that much of the elaborate system of laws as now is found in the Pentateuch, did not come into existence till long after the death of Moses, probably not till during or after the Babylonian exile.

Reasons why whole book could not have been written by him.

The fact that the whole of it is credited to Moses need not trouble us. People in ancient times were as much in the habit of honoring illustrious names with the authorship of their own writings, as writers now-a-days are in the habit of dedicating their works to beloved or distinguished personages, living or dead. The Psalms, for instance, are ascribed to David, though some of them speak of events which did not take place till many centuries after his death.* Writings are ascribed to king Solomon of which he was as innocent as Alphonso was of the compilation of the "Alphonsine Tables" or Justinian of the "Justinian Code."

* Psalm xiv, cvi, cxxvi.

Romance delights to cluster around illustrious names. Many stories are told of Charlemagne, King Arthur, Lincoln, of which they knew as little as Jesus knew of all the myths and legends that were invented for him generations after his death, or as Moses knew of all the laws and ordinances and statutes with which he is credited. The Pentateuch nowhere declares that Moses is the author of all of it. Of the Mosaic authorship of some of its laws there can be little doubt.* There are parts that fit so well into the time and circumstance of Israel's sojourn in the wilderness that they point very strongly to Moses for their author. There are other parts that bear their non-Mosaic origin on their very face. It is not very likely that Moses would have spoken of himself as having been very great and very meek,† and as having delivered his own funeral eulogy.‡ It is not likely that, if Moses had written the whole of the Pentateuch he would have spoken of the extermination of the Canaanite or of the rule of Israelitish kings, which events did not take place till long after his death, or that he would have commanded the placing of images at the Holy Ark, when in the Ten Commandments he prohibits the making of them,§ or that he would have enacted laws for purifying stone-houses‖ or for fixing battlements on the roofs of houses** at a time when they lived in shacks or tents in the wilderness.

These few illustrations, which we have culled out of a large number, amply suffice to prove our premise that the Pentateuch is a composite work, a compilation of different documents, some pre-Mosaic, the most valuable Mosaic, the remainder post-Mosaic, that the compiler and editor of these different documents was Ezra, the Babylonian scribe, who lived a thousand years after Moses, and who named his compilation the *Law of Moses*,

Only the most valuable part of it is Mosaic.

* Exod. xvii, 14; xxiv, 4; xxxiv, 27; Numb. xxxiii, 2; Deut. xxxi, 9, 22, 24, 26.
† Exod. xi, 3; Numb. xii, 3. ‡ Deut. xxxiv. § Exod. xx, 4; xxv, 19; Numb. xxi, 9.
‖ Lev. xiv, 35–37. ** Deut. xxii, 8.

because its most prominent laws, such as the Decalogue, and others of equal import, were associated with his name.

Must also discriminate between legend and history in his life story.

As to Moses himself, the method we employed in discriminating between what may reasonably be regarded as Mosaic law and the mass of laws ascribed to him by later hands, we must employ in discriminating between the Moses of legend and the Moses of history. There are parts in the Pentateuchal story of Moses where the pen of the romancer and of the lover of the supernatural is too apparent to be mistaken. It is that pen that has fancied for us all the miracle stories connected with Moses, the story of the thornbush, of the plagues, of the dividing of the Red Sea, of the revelatien of God on Mt. Sinai, of the personal conferences between God and Moses.

The probable story of his life.

Stripped of all this legendary and miraculous ornamentation, we have in Moses a man of Israelitish parentage, who, through some fortuitous combination of circumstances, found favor in the eyes of the Egyptian court, and was thus enabled to enjoy the advantages of education for which that country was at that time celebrated. But, the advantages he enjoyed did not blind him to the cruelties which Pharaoh and his taskmasters visited upon the people of Israel. After many vicissitudes, his great statesmanship and courage succeeded in setting his people free, in leading them forth out of Egypt, across a fordable passage in the Red Sea, into the Sinaic peninsula. There he moulded a slave people into a nation of free men, established for them a new religion, and formulated for them a moral code, which, to this day, has enjoyed the distinction of being the best that human mind had ever conceived.

A Liberator, Lawgiver and Reformer.

Profiting by the despotism and idolatries he had witnessed in Egypt, he established his new religion upon principles unheard of before his time, and but rarely comprehended since. He banished the

multitudes of gods that had infested Egypt, and taught his people the belief in One God, Invisible, Incorporeal, Incomprehensible, the Creator and Governor of all, of whom no image can be formed and to whom no image must be made, who, being the very essence of holiness, demands his people to be holy, and who embraces under the term holiness the observance of the whole moral law. And the basic laws of his new nation he made *equality of all and liberty for all*, a nation under a free and representative and constitutional government, the first democracy the world had ever known.

This, then, must be our understanding of Moses, before we imagine him returning to this earth for the purpose of observing in how far his teachings are remembered and his ideals cherished. He was a liberator, reformer and lawgiver. He broke the yoke of political tyranny and ecclesiastical oppression. In the place of gross idolatries and base superstitions, he substituted the Moral Law, and made it the foundation of religion. The sole purpose of his legislation was the moral, religious and intellectual uplift of man. He was the founder of a social and domestic system that has never been equalled, a system which makes the parental and filial and conjugal ties sacred, which shields the poor and protects the weak, which safeguards moral and physical health, which holds the rights of the least of the people as inviolable as those of the highest, which saves the laborer from becoming a beast of burden by giving him a weekly day of rest, a system which makes inheritance inalienable, servitude temporary, education obligatory and universal. He was a man who had no higher ambition than seeing his people happy, no higher hope than the coming of the day when all oppression will cease, when no one will do unrighteousness in judgment, when no one will hate his brother in his heart, nor avenge, nor bear grudge, when every man will love his fellowman as himself.

Such having been the teachings and ideals of Moses the liberator, lawgiver and reformer, let us accompany him to a few of these synagogues whose worshippers pride themselves especially with being the most orthodox of his followers.

Visits an orthodox synagogue.

Entering one of these, we see the ground floor occupied by men, the women are set apart in the galleries above. We listen to the Rabbi's discourse. He bitterly inveighs against the laxity of Israel in the observance of the ceremonial law. There are congregations, says the preacher, who no longer observe the dietary law, who mix meat-diets with milk-diets, who no longer keep separate pots and pans for each, who no longer abstain from leavened bread during the Passover week, nor shake the palm-branch on the Feast of Booths, nor keep the four or five fast days of the year. Many of the married women, he complains, no longer cover their hair with wigs, and many of the men no longer let their beards grow long, neither do they keep their heads covered when they worship. Marriage ceremonies are performed without a canopy. At the loss of one of their nearest of kin, they no longer sit for seven days upon the floor, nor do they abstain from washing and bathing for the first thirty days of mourning. They no longer weep and wail at their services as was the good Jewish custom in former days, but they have introduced organ and other instrumental music, they have women singing in their choirs, they even permit them to occupy pews alongside the men.

Is held responsible for ceremonial law.

Surprised at what he hears, our visitor from the yonder sphere asks one of the officials of the synagogue: "Upon what authority are these ceremonial requirements demanded? Who instituted them?" And to his amazement he is told that these, and many others like them, had been instituted by Moses, or were derived from laws which Moses had enjoined upon Israel for all times to come, and that

whosoever fails to comply with them has no part in the household of Israel.

"What if he observes the moral law," asks Moses, "what if he faithfully keeps the Ten Commandments, and the other commandments of equal ethical import?"

He objects and argues.

To which he receives the reply: "Keeping only the moral law does not constitute being a Jew. A Non-Jew might do as much. It is the observance of the ceremonial law that stamps the true follower of Moses, that keeps the Jew separate and distinct from all other people."

"Is it desirable," asks Moses, "that Israel should be separate and distinct from all other people? Was that the intention of Moses? Has Israel no mission, no message to other people? Is it not the duty of the Israelite to mingle freely with other people, to make his moral law that of all the world, and his lofty God-conception that of every other faith, and his form of worship intelligible and attractive to all peoples? Is not religion intended to unite rather than to separate, to link mankind into a common brotherhood, under the common Fatherhood of God? Shall the advance come from the Non-Jew alone, and not from the Jew as well? Is it to be expected that the Non-Jew of the occident will adopt outworn oriental forms for his mode of worship? Would it not be wiser for the Jew in the occident to adapt his forms of worship to the customs of the land in which he lives? It is the spirit of Judaism, and not its form of worship that is of vital and vitalizing concern."

"Get you gone, and speedily," replies angrily the official. "You are another one of those enemies of Moses and Israel, who, under the name of Reform, seek the amalgamation of the Jew with the Gentile, and the substitution of Christianity for Judaism."

Is told to leave.

Sad at heart, our celestial visitor enters another synagogue.

He is pained at the want of decorum and the lack of devotional spirit in the congregation. Some mumble their prayers mechanically; some chatter; some look bored; few follow the services with any degree of interest.

Witnesses an undevotional service in another synagogue,

Inquiring of a neighbor as to the cause of this indifference, he is told that few of those present understand the Hebrew language of the service. "Why is not the service conducted in the language all understand?" asks Moses. To which the neighbor replies "Our lawgiver Moses forbids it." "I do not know of such a prohibition in the Law," replies the lawgiver, "But, supposing Moses had commanded the service to be conducted in the Hebrew tongue, did not such command apply to the people of his time, whose language was Hebrew? Had the language been English would he not have given his law in English? Is it to be supposed that one language is more sacred than another, or that God understands Hebrew only? Does it not stand to reason that a prayer welling from the heart, and in a language which heart and soul and mind understand, will be more acceptable to God and more helpful to man than one uttered in a language not understood?"

Service unattractive because conducted in unintelligible Hebrew.

The neighbor makes no reply, but shrugs his shoulders, and buries his face in an English newspaper, in lieu of a Hebrew prayer book.

His objection and argument of little avail.

We accompany our visitor to yet another synagogue. Though the hour is long past the time of commencement, but a dozen or so are present, and these, for the most part, are children.

Finds another synagogue meagerly attended, because Saturday.

"Is not this the Sabbath day?" asks our visitor of the sexton at the door, "Where is the congregation?" "This is Saturday," replies the sexton, "and they are engaged in business." "Then you worship on

Sunday?" asks the lawgiver Moses. "God forbid," replies the sexton in a voice of horror, "that we should so sin against Moses and his Law. Sunday is the Christian Sabbath."

"But when do your people receive their moral and religious instruction which is indispensible for the health of mind and soul?" asks Moses. "Would it not be better for the people to worship on the day on which they rest than not worship at all? Since Sunday is their Rest-Day, why do they not make it also their Holy-Day? All that the Sabbath commandment of the Decalogue asks is to observe a day of rest after every six days of labor, and to keep that day holy. What matters the name of the day, so long as it is a Rest-day, following after six days of toil? Since in this land of yours, the first day of the week best answers the purpose of rest, then it is your duty to render that day also holy by conducting on it your divine services."

Asks why services not held on Sunday.

With an expression of utter disgust the Sexton turns his back upon the stranger.

We beg him to prolong his visit yet another day, and to honor one of the reform synagogues with his presence at its Sunday-service, the hour being too late for attending its Saturday-service.

Question regarded unworthy of answer.

At the appointed hour he makes his appearance. His face expresses his delight over the large attendance of men and women, of young and old, of Jew and Gentile. The building seems filled with the spirit of rest and devotion. The service, being in the vernacular, is intelligent to all. Minds are instructed; hearts are uplifted; souls are cleansed from the impurities of the week's work, and fitted to take up the new week's toil the better for the devotional hour spent in the synagogue.

Attends Sunday-service of Temple Keneseth Israel.

The service over, he thanks us heartily for the privilege we have afforded him of witnessing a Jewish service in which

Pleased with what he sees.

reverence is paid to the spirit, and not slavish, unreasoning adherence shown to the letter, in which the moral law is regarded the basic principle of religion and not ceremonialism, in which worship is not held as an end in itself, but as a means of purifying the soul, of enlightning the mind, of teaching the heart to feel aright, of training the hand to do right. "Thus to worship," says our celestial visitor in parting, "helps to scatter seeds of love and kindness, of peace and good-will among the children of men. Thus to worship renders valuable help towards establishing the kingdom of heaven on earth."

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, February 6th, 1909. No. 14

The Moderness of Bible Heroes

I.—The Heroes of the Pentateuch.

By Rabbi ISAAC LANDMAN

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The Modernness of Bible Heroes.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, February 7th, 1909.

INTRODUCTION.

Heroes come and go;

Heroes, in life and literature, like the seasons, come and go. One star in the heroic firmanent is immediately outshone by another—and this second luminary, in its turn, is paled by a third offshoot from the milky way of valorous nebulae. Thus, few heroes persist in the brilliance and altitude they attained for themselves in the story of a life of action and prowess or in the pages of a well-told tale.

But the Heroes of the Bible remain.

Yet, the heroes of the Bible invariably continue to hold and interest and instruct the civilized and most progressive portion of mankind, and to find favor and admiration when introduced among the backward races. In three thousand years, the stories of their lives and exploits, real or imaginary, have not become stale; nor has the influence of their deeds become unprofitable. The more fully criticism enters into the accounts of their achievements, the more splendidly do they appeal to the imagination and intellect. The more clearly their lives are pictured and their motives analyzed, the more fittingly do they lend themselves to the conception of the heroic of the most modern moderns.

What makes for their persistence?

What is it, then, that has made the heroes of the Bible so universally popular, in the past and in the present? Is it an artificial popularity, a stimu-

lating force from without, or, is it an intrinsic worth and value in the characters themselves, as they actually lived and labored among men or as they were conceived by their authors?

Their association with religious, moral and ethical teaching;

The accustomed association of Bible heroes with the teaching of religious, moral and ethical truths, of course, has much to do with familiarizing their exploits; but familiarity does not fully explain such universal popularity. The manner in which their careers are portrayed—the clearness and simplicity, the force and dignity of Biblical style and diction

The style and diction of Biblical narrative, explain, in part.

—likewise accounts, in a measure, for the never-flagging interest these heroes have held, and are holding, for themselves. The truth of their continued, persistent and never-waning popularity,

The fact however, that they mirror the life of the average man, is the most potent factor

however, lies in the fact, that in their lives and deeds, in their strengths and weaknesses, in their successes and failures, are mirrored the average life of the average man as the historian, the critic, the psychologist have found him at all the critical periods of his making or unmaking, in times the most ancient or the most modern.

The things that make for lasting popularity in Books,

Take the books that attain high favor, for example. Their characters and scenes must find counterparts in the experiences or imagination of the readers, their hopes and struggles, their failures and

Sermons,

achievements. Take the sermons that lodge seeds of promising fruition in the souls of listeners. They must grasp the higher thoughts and ideas that are vague and unformed in minds busied with material things; collate, summarize and express them in language, simple and direct, yet lofty and uncommon,

Take the dramas that register tremendous successes. They are topical, up-to-date, in material and conception. They deal with incidents of universal concern in the life of the individual, the family or the nation, giving these incidents visual presentation, in action, on the stage. Take the popular hero, the man of the hour. He must have accomplished a feat of exceptional nature, that thrills and inspires and brings a lurking desire in the minds of admirers to do likewise. The winners of the Nobel Prizes, for instance, are heroes, indeed, of science, of literature, of peace; but they are not popular heroes. Their achievements, though of lasting benefit to the whole of mankind, do not strike a responsive, resonant chord in the hearts of all men.

The Drama,

The Man of the Hour,

Now, the Bible heroes seem to answer all the demands of the favored book, the telling sermon, the successful play and the popular man of the hour. They do even more. When the book in question has been succeeded by another best seller, and the sermon has been forgotten, and the topical play become out of joint with the times, and the popular hero cast down from his pedestal, the stories of the men and women of the Bible continue to persist and hold and interest and instruct as they did some thousand years ago. So manifold in their natures are they, that in all ages and all climes there is a point of contact between them and those who read and study them. So strikingly human and universal are they, that the lessons of their lives are forever new and applicable and modern.

Are all combined in Bible Heroes—and more,

There is a point of contact between them and us that is forever modern.

I.

The Heroes of the Pentateuch.

The Heroes of the Creation story—

The heroes of the Creation story are the first man and woman we might meet on the street, so modern is the nature of their experience. They bring us face to face with that most terrible of human weaknesses, against which the majority of mankind seems so powerless—temptation. God gave Adam and Eve enough. In Eden there is work to do; there is plenty for the physical wants; there is is wondrous beauty for the eye and charm for the ear; there is satisfaction for the spiritual needs, since the most lowly and the most exalted may speak with God, face to face. That is Eden. But we do not know Eden when we possess it. Our eyes and ears are always fixed on the serpent—the glittering thing that fascinates. "Surely," Eve must have thought, as we always reason, "to yield to this temptation cannot result in the evil consequences God says it will." And when the consequences do become genuinely dire and woeful, neither the man nor the woman will take the blame. Adam accuses Eve and Eve the serpent—we always cast the blame on someone else. Yet, there is this saving trait: inwardly we are ashamed. The physical shame this story speaks of is allegorical. The real shame is brought home by the inner voice of the Creator, speaking to us in unmistakable terms, gnawing out our joy of heart, and peace of mind, as it always does, whenever we fall to temptation and disobey the word and commandment of God.

Temptation and Disobedience.

In Abraham we meet the rare jewel among men— not as we are, but as we ought to be and often dream we would like to be. He is a man who appeals to us all, poor or rich, miserly or liberal, crabbed or genial, hard or sympathetic; a man who, especially in our modern times, we specifically designate a hero; a man who hears the divine call and answers it, whether that call be to leave his home, with its joys and pleasures, in God's service, or, to sacrifice his beloved son in the interests of a broader humanity. In this age, certainly, he is a hero who will give up wealth and advantage to relatives and strangers, in order to maintain peace and retain the love that contention would turn to hate. Himself righteous in every dealing he believes in the possible redemption of the unrighteous and storms the very throne of God in behalf of the doomed cities. Here is, indeed, a hero extraordinary; not of the moment, to be broken and shattered like the idols he destroyed in his father's shop, but of everlasting appeal to the very latest human heart and imagination.

Abraham—

Sacrtfices for the common good.

Jacob is a type so modern that he might be our next-door neighbor. We meet him everyday in our business life. When young he is energetic, crafty, always driving a hard bargain. When old he has accumulated wealth by means scrupulous and unscrupulous. He cheats his own brother and deceives his own father for a personal advantage. His eager greed estranges him from his home and relatives and he never sees his parents again. But in the course of time he meets his match—he is out-

Jacob, the every-day business man—

witted in business transactions by Laban. He also gets his reward—the deceiver of his father is himself deceived by his sons. Yet, deep down in his soul, there is something of which he is not cognizant, that is striving to gain mastery over his selfish self. Out on the desert, alone with his thoughts, he sees angels coming from heaven to earth. Filled with remorse, scourged by his memories and anxious to make amends, he even wrestles with an angel and is victorious. Finally, in his wealth and power he sees nothing but a cause of humility before God—and he bows down and worships. What an heroic conquest of the material by the spiritual! It is never too late to redeem a selfish and greedy youth. After years of woe and sorrow, in which he is tormented and haunted by the ghosts of other days, he eventually reaches an old age of peace and serenity, united to his beloved in joy and happiness.

The conquest of the material by the spiritual.

Moses,

The most striking and important of the heroes of the Pentateuch is the great law giver. His eulogist says of him, "There hath not arisen a prophet since, in Israel, like unto Moses." The modern observer would say, "There hath not arisen a hero since, in history, like unto Moses, in life or fiction." As a youth he is bold, fearless, brave, impetuous. A prince in the palace of Pharaoh he, nevertheless, loves his own enslaved people and is one of them. His heart bleeds for their woes. Eager to help them, his impetuosity leads him to rashness and he must flee for his life. In the desert his tempestuous spirit is softened and moderated through commu-

nion with God. He sees God everywhere, in the mountains, in the bush, the very ground he stands on is holy. No wonder he hears the call, "Bring forth my people, the children of Israel, out of Egypt." He is naturally modest and accepts reluctantly. No sooner does he assume the burden, however, than he becomes a match for the mighty Pharoah, in dignity and power, in wits and deeds. The labors of Hercules are as playthings compared with the gigantic task of this hero to mould a horde of coward slaves into a priest people. Like a mighty rock, planted by God himself, in the midst of a restless ocean, Moses, alone, deserted even by a jealous brother and sister, stands firm against the turbulent waves of a murmuring, disobedient, abusive, rebellious multitude, until he overawes them by the majesty of his unselfishness toward them and his humility before God. What an imposing figure is he, standing there on the cloud-covered mountain, pleading for the life of a people that had vexed and tormented him until he prayed God for death! What a sublime hero, he, on Nebo's heights, his preparatory work done, his people ready to enter the promised land of Canaan as he passes out of their midst into the land eternal! Truly, a hero, to inspire all shades and conditions of men and minds for all times.

Compared to Hercules—

A Hero for all time.

Such are some of the leading heroes of the Pentateuch, always modern because of the point of immediate contact between their lives and our lives or imagination. But there is more than this. These heroes are not mere historic figures or fic-

These Heroes stand for *Ideas*—

tional creations—they stand for ideas that are universal and true, that can, therefore, never die: Temptation and disobedience are followed by dire consequences; no sacrifice is too great for the common welfare; conscience teaches how to correct the mistakes of a wrongly started career; the most discouraging odds may be overcome by him who is in earnest in performing a mighty task. And, through all of these there runs as a refrain the divine promsie, "I will be with thee"—a stimulus and a prophecy.

A stimulus and a prophecy.

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Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sundays, Feb. 14 & 21, 1909. Nos. 15 & 16

The Centenary of Lincoln's Birth

The Great White Plague

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The Centenary of Lincoln's Birth.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 14th, 1909.

Centenaries of great men's births have been observed before, but few have been marked with such spirit of appreciation as that which characterizes our Nation's celebration of the one hundredth anniversary of the birth of Abraham Lincoln. The memory of many of our Presidents is held in reverence, but not one of them is so sacredly enshrined in the hearts of the American people as is that of the first of our martyr-presidents.

Centenary of Lincoln enthusiastically observed.

Why this greater fondness of Abraham Lincoln? Is it because of his martyrdom? Garfield and McKinley, too, died the death of martyrs. Is it because he raised himself, by dint of personal effort and merit, from the lowliest of the earth to the position of chief executive of our Nation? The same is true of the Presidents I have named, and of a number of others. Is it because his efforts and successes redounded to the glory of our Nation? The same distinction is readily conceded to Washington and Grant.

Why greater reverence shown to his memory?

The factors which I have named unquestionably contribute greatly to the wonderful hold Abraham Lincoln has on the affection of the American people, notwithstanding more than two score years have passed

Had a sacred mission.

since the assassin's hand ended his illustrious career. But, there was another distinction which he possessed over and above any of the presidents that preceded and succeeded him, to which, it seems to me, may be traced the secret of his ever increasing popularity.

Like unto Moses of old, like unto other prophets of ancient and modern times, he was a man who entered life with a sacred mission; his very birth seemed a divine call, a call that outsounded every other sound, that forced him out of the obscure into the light, that lifted him from the log-cabin in the wilds of Kentucky to the Capitol of the Nation. Other men sought the presidency; the presidency sought him. Politicians timbered the platforms for other presidents; he timbered his own, and at a time when no thought was further removed from his mind than that of being President of the United States. Other men saw glory and honor in the presidency; he saw but suffering and martyrdom, and yet obeyed the call.

Abraham Lincoln was President by choice of Providence, not by choice of men. Providence called him because it needed him, because it recognized in him a fitness for the solution of the pending crisis such as it had recognized in no other man.

Was the choice of Providence, not of men.

Other men had foreseen that crisis, some as much as a century earlier. Others had, long before, recognized its menace of severing the Union, and of precipitating the people into one of the bloodiest of civil wars. But, though they had vision, they lacked courage. Long before him, Patrick Henry had said "The slave question gives a gloomy prospect to future times," and George Mason, the friend of Washington, had written to the legislature of Virginia concerning the suffrance of slavery: "The laws of impartial Providence may avenge our injustice upon our posterity;" and Jefferson had said "I tremble for my country when I reflect that God is just, and that His

Others saw the crisis but feared to stem it.

justice cannot sleep forever;" and Madison had said "Where slavery exists there the republican theory becomes fallacious."

They saw the flood of evil pouring in upon the Nation, but they stemmed it not. There was fear and compromise, vacillation and irresoluteness, at a time when the need was great for a brave heart and a firm hand and an heroic will to do the right. Had the issue been squarely met a century or half a century earlier, had the voice of God instead of that of politics been obeyed, had a Lincoln been in the presidential chair, or high in the Councils of the Nation, there would have been no civil war, no ravaged states, no devastated homes, no loss of hundreds of thousands of human lives.

He risked his all for the sake of right.

The difference between Lincoln and others lay in this: Others dared not risk their political future, he dared to risk even his life. He saw clearly that slavery was wrong, that it violated the Declaration of Independence, that, under the stars and stripes, the black man was as much entitled to his rights as was the white man, that, as long as slavery was fostered in some of our states and abhorred in others, enduring peace between them was impossible, secession was sure to result, and secession could not but mean endless warfare between the severed parts.

There was, therefore, but one thing to do, to tear out the evil, root and all, albeit that, through too long suffrance of it, could no longer be done without the aid of the sword, yea, no longer without the sacrifice of his life. It was in our old Independence Hall where he solemnly declared that he believed in the Declaration of Independence, because of its guarantee of liberty to all. "If our country cannot be saved," said he, "without giving up that principle, I would rather be assassinated on the spot than surrender it."

And well did he see to it that the country did not surrender its principle. And dearly did he pay for it. That of

The nation gratefully cherishes his memory

which he had had a presentiment when he spoke in our city came to pass. The assassin's hand did strike him down, but not till, by his labors and sufferings, liberty was born anew unto his people, not till our Union was saved, not till the stars and stripes waved again over a Nation united and in peace.

The turf has grown thick upon the graves of those who with their blood wiped out the stain on their country's escutcheon. The bitter enmities of half a century ago are forgotten. But not forgotten is the name of Abraham Lincoln. Not forgotten is the sacrifice of martyrdom which he laid upon the altar of his country. The Nation's wide-spread and fervent celebration of the centenary of his birth is its strongest testimony that of all its reverenced Presidents none is more honored, more loved, more profoundly appreciated. Not an American heart anywhere to-day but beats with pride at the mere mention of the name of Abraham Lincoln. Not an American heart but resolves anew, on this centenary celebration of his birth, that as long as the Atlantic and Pacific oceans shall beat against our shores, as long as the Alleghenies and the Rocky Mountains shall lift their heads into the blue empyrean, as long as proud Old Glory shall wave from northern pine to southern palmetto so long shall the name of Abraham Lincoln live, honored and revered, as the self-chosen martyr, as the emancipator of the oppressed, as the savior of the Union.

The Great White Plague.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 21st, 1909.

Of international exhibitions, both general and specific, we have had a considerable number in late years. Each of them made it its special object to exhibit the latest triumphs of the arts, sciences and inventions. Each of them filled the spectator with admiration over the marvellous progress made in labor-saving and comfort-increasing devices.

The pleasure of some exhibitions.

Not so the *International Tuberculosis Exhibition* that is now being held in the city of Philadelphia. We feel inexpressibly sad as we pass from exhibit to exhibit, as we witness the havocs wrought by "The Great White Plague," as we read the statistics telling of the countless millions of human beings that have fallen prey to this insatiable monster. In the same degree as we are uplifted by other exhibitions, we are depressed by this. In the same degree as we are filled with pride by the others over the mighty strides forward of the human intellect, we are made ashamed by this because of man's unpardonable, if not criminal, neglect, in not engaging in a death-struggle with this bitterest of mankind's enemies, in not overcoming him.

The sadness of the International Tuberculosis Exhibition.

Reason enough there is for our being ashamed. In tuberculosis we have one of the oldest-known diseases, a disease recognized and described by Hippocrates, as far back as the fourth century before the present era,

Knowledge of tuberculosis old.

a disease warned against ever since by the foremost physicians of every age and clime, a disease which, notwithstanding the startling disclosures that have since been made of its virulence and contagion, has been declared, by such scholars as Virchow and Koch and others, to be entirely preventable, and, at certain stages, and under certain conditions, absolutely curable.

And yet, with all this knowledge, an authority on this question tells us:

Its ravages permitted to continue.

"It has been conservatively estimated that each year there are 1,095,000 deaths from this disease throughout the world, representing 3000 each day, two for every minute. In the United States there are, according to Mr. Frederic L. Hoffman, actuary of the Prudential Life Insurance Company, 150,000 deaths annually, at an average age of thirty-five years. . . . In terms of earning capacity the loss cannot be set down as less than $240,000,000 annually, from this one disease in the United States alone. Tuberculosis kills as many people, young and old, each year as diptheria, croup, whooping-cough, scarlatina, measles, and typhoid fever taken altogether."*

The whole earth is the field of its action; it is at home in every latitude. No land, no people is exempt. Its annual tribute is one-seventh of the deaths of the world. In England alone, it claims annually twice as many as were slain of the allied forces at the battle of Waterloo. The oldest races go down before it, even as the youngest. It has decimated the ranks of the Indians, and in the crowded ghettoes, the Jews, who have outlived scores of other peoples, and who have surmounted persecutions and cruelties such as no other people has been able to endure, go down before this terror by the tens of thousands.

Whole earth its field of action.

Of the stricken ones, thousands crowd our charities, tens of thousands of their survivors fill our eleemosynary institutions, and these, and thousands of others, transmit the disease to their children and children's children.

Is transmitted.

* *John Spargo: The Common Sense on the Milk Question*, Chapter v.

Thousands enter life cursed with this disease, tens of thousands of others contract it through want of fresh air, through lack of pure and sufficient food and of wholesome labor, through dissipation, exposure and intemperance.

And those who do not enter with the disease inbred, who do not contract it by any of the modes just named, may acquire it in a manner against which no one is immune. No one is safe against the sputum of the tuberculous patient. A patient, moderately advanced in the disease, will expectorate in twenty-four hours between two to four billions of the deadly bacilli. These bacilli, when the sputum becomes dry, are distributed as dust, and, through in-breathing, they find their way into our body, and also into that of cattle, whose milk we drink and whose meat we eat. In yet other ways may these bacilli find their way into our system. Infection has taken place through washing of clothes of tuberculous patients, through handling meats and hides of tuberculous cattles. As long as one filthy tenement remains in which the disease is suffered to breed, no palace, and be it never so hid by towering walls, can think itself free from danger. As long as cattle are permitted to breed the deadly poison in polluted stables, and to transfer it through their milk and meat to our homes, no family, no matter how large its wealth, is sure of escape.

Is spread.

Would you see one of the breeding-places of tuberculosis, visit one of the squalid districts of the poor. Note the environing dung-hills, and the sickening stenches that rise from them. Enter one of the dark and slimy hall-ways, climb the filthy stairs, note the dingy one or two rooms, ill-lighted, ill-ventilated; note whole families engaged within them in all sorts of occupations, at all hours of day and night; note the half-decayed food on which they subsist, the tatters and rags that scarcely cover their nakedness, the vermin that infests their bedding; observe the choked

Slums one of its breeding-places.

drains and the refuse matter lying about wherever you look or wherever you follow the scent of the stenches—note these things and you will no longer wonder that tuberculosis mows down these unfortunates by the thousands.

And when you remember that some of the clothes made in some of these tenements, and holding imbedded within them the germs of the dread disease, find their way into the homes of the well-to-do, when you reflect that some of these unfortunates pass you in the streets, sit alongside of you in the cars, that some of them work in baker- and butcher-shops, in grocery stores, and the like, that some of them deliver goods in your homes, you will not be surprised if the affliction should suddenly come upon you or upon one of your dear ones, should suddenly darken the light of your homes, and extinguish the joy of your heart.

After more than two thousand years of acquaintance with the dread disease, what lesson should have been better learned by now than that the homes of the poor should become the special charge of the municipality, that, even if but for selfish reasons, the poor should be provided with homes that are well-lighted, well-ventilated, well-equipped with means of cleanliness, and placed under such municipal surveillance as shall prevent, as far as possible, this dread disease from taking root? Or, better still, that the disease-breeding congestion of our poverty-stricken districts should be broken up, and that those for whom there is little or no room in the cities should be encouraged and aided by the municipality to settle upon farms, where they are needed and sought, where there is an abundance of light and room and wholesome work and nourishing food for all, where labor not only assures them life and health and competence, but also lessens the possibility of danger for those who remain behind.

Should long since have been eradicated.

Our so-called slums are not the only breeding-places of tuberculosis, nor even the worst. Its most fertile nursery is, far too often, the country cow-stable and the city milk-can. Mr. Spargo, whose work we have already cited, tells us:

Cow-stables and milk-shops breeding-places.

"The worst that was said about the conditions existing in the meat-packing houses of Chicago during recent exposures, does not excel, even if it equals, what might truthfully be said of the conditions which attend the production and distribution of the milk supply of our cities." *

In constantly increasing numbers, the mother's natural nourishment is supplanted by cow's milk in the feeding of babes. And the cow is not infrequently a sewer of poison, infecting the child with all manners of intestinal disorders, with endemic and fatal fevers, and, worst of all, with the tubercular bacillus. "One-third of all the babies born in this country die before they reach the age of five years," says our authority, and this slaughter of the innocents, counting its little victims by the thousands, takes place before our very eyes, year after year, and few are the hands that are raised to stop it, few are the voices that bid the carnage halt.

As shown before, cows, like human beings, are infected by the in-breathing of the desicated, dust-distributed bacilli of the sputum of tuberculous patients. With the aid of tuberculin its presence in cattle is easily detected, but the unscrupulous farmer finds it more profitable not to know whether his cows are infected or not. Even where inspections are legally required, the tests, in far too many instances, we are told, are either inefficiently made, or not made at all.

There are farmers who breed the infections themselves. There are cow-stables—and I have seen some of these myself—whose filth equals and exceeds any we might encounter even in the vilest slums. There are stables in which cows are allowed literally to wallow in dirt,

How milk is infected.

* Chapter iv.

cows whose hoofs and tails rot off from disease, cows that are swill-fed, cows that have the manure piled around them in heaps higher than themselves, cows that are kept for years in stables so dark and so shut in, that a ray of light or a breath of fresh air can only with greatest difficulty reach them. And it scarcely needs our adding that a farmer, who can thus house and feed his cattle, will exhibit little concern about the cow being cleansed, about his hands being washed, about the cans being scoured and sterilized, before milking. From the rather incomplete statistics at command, it would appear that the statement that one-fifth of our cattle suffer from tuberculosis would be a conservative estimate.

Follow the milk, as it passes from such a stable as we have described to one of the slum-districts in the city. There dirt is added to dirt, filth heaped upon filth. Dirty ladles in dirty hands empty it into dirty cans and pitchers. Brought into the home, it is boiled in dirty pots, emptied into dirty bottles, and sucked through filthy nipples. You can easily imagine the rest. Is it a wonder that in the districts of the poor infant mortality should be as large as it is? Is it a wonder that the British Royal Commission, appointed to inquire into "The Effect of Food derived from Tuberculous Animals upon Human Health," should have reported that "The largest part of the tuberculosis which man obtains through his food is by means of milk containing tuberculous matter?" Is it a wonder that the *British Medical Journal* should have referred to some of the milk sold in the market as "*Pus as Beverage*," or that some one should have suggested as a fitting epitaph on the stones marking the graves of thousands of babes: "*Slain by Foul Milk.*"

How babes are slain by it.

It is with genuine pleasure that one turns from this dark picture to the few bright glints of light that come to us from various quarters, and that are prophetic of a brighter day soon to dawn. The helpless suffer-

A remedy offered.

ings of the little ones, the blasted careers and untimely deaths of tens of thousands of youths and maidens, plucked in the very blossom of their years, has appealed powerfully to a few feeling hearts, and has moved a few hands to work and save. One need but look at THE NATHAN STRAUS EXHIBIT, on the second floor of the Exhibition Hall, to see what can be done where there is a heart to feel, and a hand ready to give and to do, and what might be done, in the way of saving life and usefulness, were municipalities, on a much larger scale, with their larger power and larger means, to do what an individual has done for the past sixteen years, single-handed, and at an enormous personal cost.

Nathan Straus and his philanthropy.

Knowing that babes depend wholly on milk for their subsistence, knowing that the milk that reaches the slum districts is unclean, unhealthy, and frequently infected with the bacilli of tuberculosis, knowing also that by pasteurization, that is, by heating milk to a temperature of 140° F. for twenty minutes in a closed vessel, and then cooling it rapidly, the germs of tuberculosis, typhoid, diptheria, dysentery, cholera infantum, etc., can be destroyed, without injuring the nutritive element of the milk, knowing these things, Nathan Straus entered, in the year 1893, upon his crusade against the bitterest foe of the tenement districts, by establishing pasteurization plants in the midst of them, by selling pure, pasteurized milk, in germ-free bottles, modified to suit the needs of babies of different ages and of different degrees of health, at a sum less than cost, namely at the rate of 5 cents a quart, cheaper than was being paid for infected and watered milk. Besides this, he began providing tens of thousands of bottles free to the poor on requisitions of charity-workers and physicians. In addition, he issued leaflets to the mothers, acquainting them with the dangers that lurk in milk, instructing them how to use it, how to clean and keep the bottles,

even putting upon the market a cheap but effective pasteurizer to enable mothers to do the sterilizing at home.

That the poor have not been slow to avail themselves of the magnificent Straus philanthropy may best be seen from the fact that in the city of New York alone there were used of his milk, during the past year, over 4,000,000 bottles. Nearly one and a half million glasses of milk, at one cent a glass, were sold to children and adults at the public stands in the streets, in the parks and on the recreation piers. These figures mean that nearly 2,500 babies have been fed daily on milk from which the danger of infection was removed, and that over 15,000 glasses of pasteurized milk have been consumed daily at the public stands, chiefly by children. The output of the Straus milk stations in the city of New York, during the past sixteen years has been nearly twenty-three millions of bottles and eleven and a half million glasses of pasteurized milk.

And the result in lessening the infantile death-rate of the city of New York is astounding. During the ten years, 1894–1904 there was an annual saving of 6982 lives, due chiefly to the Straus milk-stations.

Lowers infantile death-rate by one-half.

To cite Mr. Straus himself: "At the rate of mortality which prevailed in 1892, the number of deaths in June, July and August 1906 would have been 9743 instead of 4426 as it actually was, a saving of more than 50% of the young lives formerly sacrificed in those three hot months." Probably the most remarkable showing was made at Randall's Island, where one of New York's Infant Asylum is situated. The annual death-rate at that institution had been nearly one-half, so high, indeed, that it became a matter of public condemnation. In 1898, Mr. Straus obtained permission to introduce in that institution his pasteurization plant. The result was almost instantaneous. The death-rate for 1897 had been

44%; in 1898 it was less than 20%, a reduction of more than one-half.

From the slum-districts of New York he has extended his philanthropy to those of other cities, among them those of our own, and from our country to other countries. And the result has everywhere been the same. Everywhere he has reduced the infantile death rate to one-half. Paris honored him with a gold medal, so did the Duchess of Baden. The University of Heidelberg invited him to tell of his work before the faculty and students of that ancient and learned institution, and highly commended his noble and munificent philanthropy. At the International Tuberculosis Exhibition at Washington, our Government paid him a special tribute of honor.

Extends his philanthropy.

He has deserved all these honors, and more of them. Considering the lives he has saved and is saving, I know of none more deserving of the *Noble Prize* of Sweden than Nathan Straus. Considering that monuments are raised to those, who, upon the battle-field, rout an enemy or save an army, what monument could adequately speak of a nation's appreciation of one, who annually beats back the onslaughts of one of the fiercest foes of mankind, in districts in which his deadly sway had been unopposed before the advent of Mr. Nathan Straus?

Deserves the *Noble Prize*.

But Mr. Straus does not care for honors; he has not labored for them. He has but one ambition, to see the little innocents rescued from the hand of a deadly yet conquerable enemy. Having seen a child of his own sacrificed to that Moloch, having personally experienced the pang of loss, he wants to see that pang spared to others, as far as it lies in human power, especially to those who cannot help themselves. Having demonstrated that tuberculosis can be controlled, even conquered, he

The philanthropy of the individual should become the duty of the Nation.

wants to see the municipality, the state and the nation do what, for obvious reasons, cannot be done by an individual. He has expended a fortune on his philanthropy, and is willing to expend more. But the problem is too vast for him to cope with alone. A nation, that has tens of millions to expend on its army and navy to protect itself against an invasion of a possible future enemy, ought surely to adopt means of defense against a foe, who is not only one of the deadliest that man has ever encountered, but who also has long since crossed our borders, and has established himself in every city, town and hamlet of our land. Mr. Nathan Straus has shown the way; it is now the duty of the Nation to follow.

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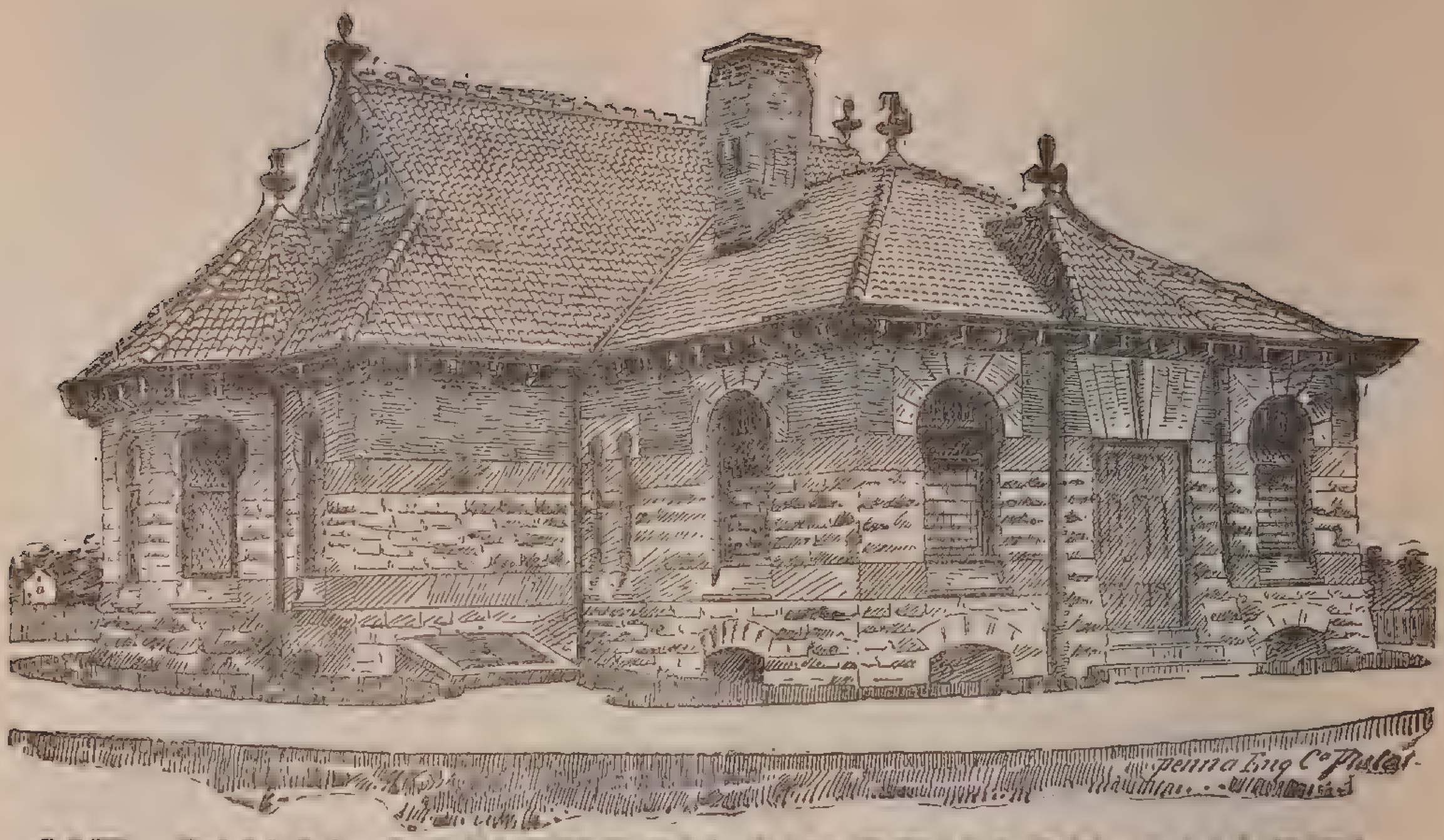
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Washington's Birthday and Taft's Inauguration.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 28th, 1909.

There was rejoicing last Monday. The voice of proud acclaim was heard throughout the land. The natal day of Washington, of him, whom we reverently call *The Father of our Country*, reawakens annually, within all true Americans, the spirit of love for the peerless man, who gave us our Nation. We are proud of our heritage. His memory is a blessing.

There was rejoicing on Washington's birthday.

There will be rejoicing next Thursday, on the day on which our President-Elect, William Howard Taft, will be inaugurated into his high and responsible office, as Chief Executive of the Nation.

There will be rejoicing on Taft's Inauguration Day.

Washington's birthday is a national celebration. A whole people, compacted of all elements in this conglomerated nation, unites to do him honor. On that day, if ever, we feel the oneness of the American people. On that day, all sections, without dissent or discord, are welded into one.

The former a national celebration.

Not so on the inauguration day of a new President. While the people recognize it as an event that concerns the welfare of all, they also recognize it as a day that marks a partizan triumph, the completion of the victory of one party over another. One can easily conceive of some resentment on the side of the defeated, because their party-chieftain and their party-policy have not been accepted. However willing the minority be to bow to the will

The latter a partizan rejoicing.

of the majority, there remains a regret that the President installed is not the expounder of their policies and platform.

On Washington's birthday all are Americans.

No party feeling entered, last Monday, in our celebration of Washington's natal day. On that day we were neither Republicans nor Democrats, on that day we were all Americans. On that day the whole people did homage to the noblest type of an American citizen.

The more we study the life and deeds of Washington the larger grows our reverence. His marvellous achievements, in the face of almost insurmountable difficulties, never fail to kindle our profoundest admiration. Contrasted with the great men of other nations, he towers above them in singleness of devotion to duty and in heroism of self-sacrifice. It is difficult for us to picture the circumstances and conditions of our country at the time Washington assumed the generalship of the continental army, and later the presidency of the new nation: a country thinly settled and undeveloped; cities—metropolitan to-day in size and importance—still unknown; a small band of raw recruits opposing a well-trained and well-equipped army; influential men siding with the mother-country; a treasury empty; the public mind unsettled; distrust walking hand in hand with detractions; the experiment of a new government untried. And, notwithstanding these crucial problems, that might well have baffled a far abler general and a far wiser statesman, his moral grandeur mastered his tasks and launched the ship of state. *Fortunate for us that in the most critical days of our Nation we had a Washington at the helm!*

The more we study Washington the greater our reverence.

If there will be less rejoicing next Thursday than there was on Monday last, there will be more of hope, hope that the future may have in store for us as much of national good in the seating of Judge Taft in the presidential chair as had the past in the seating

If less rejoicing there is more hope on Taft's Inauguration Day.

of Washington. William Howard Taft comes to us with high purpose, with firm resolve to serve his country aright. Our country looks to him for that courage and wisdom that shall make his administration stand out as illustrious as that of Washington. The open road stretches before him. Will he reach his destination honor-crowned? Rich to-day in promise, what will the verdict of history be at the end of his term of office?

Washington was weighed in the balance, and was not found wanting. In his hands were entrusted the materials for either a democracy or a monarchy, and he could have created what he wished. Had he been self-seeking, he could have designed a dynasty rather than a destiny, a royalty rather than a republic. He could have influenced men into executing his selfish schemes rather than struggling for liberty. He could have fashioned this nation along European models, exalting the privileged classes over and against the masses. In his hands was the raw material. It was his to shape the nation. It was his to chisel its government. He bequeathed to us a Democracy.

Washington had opportunities and met them.

Taft has opportunities. Contrasted with the tasks imposed upon Washington, Taft's differ only in kind, not in degree. The small nation, which Washington welded from disconnected fragments, has grown into a mighty empire. The smallest has become the greatest. Corresponding to the increase of the nation has been the increase of its problems, some of them vexing, some of them menacing. Seldom before has a President had such opportunities for epochal statesmanship as those that await the new President. Washington's problem was to create the nation; Taft's problem is to conserve it. Washington confronted the task of trying the experiment of self-government; Taft's

Taft has equal opportunities.

problem is to sustain that experiment, and to make it the pattern for others to model after.

We are no longer a pioneer people; we have no longer wild lands and new sections to conquer. But, as a result of our growth and progress, we have the machinery of *undoing* as well as the resources of *doing*. Washington refused to yield to the clamor of those who desired a monarchy instead of a democracy. Taft must present a strong front to those who would make of our government a plutocracy, and to those who would convert it into an anarchy. Class-legislation is fatal. He must repress the clash of classes. He must resist the tendencies that are working to subordinate the interests of all to the greed of the wealthy few. He must put the welfare of all the people supreme. The Commonwealth must rule, and not capital nor labor, not the rich nor the poor. His ear must be as deaf to the call of the one as to the clamor of the other. To incline either way is to ruin the nation. By such measures ancient Greece fell; in such measures the petty republics of Italy found their end.

Danger from class legislation.

Another duty of Mr. Taft is to conserve our national resources. The peril most imminent in the nation is the rapid destruction of the sources of our wealth and power, the means that feed us and keep us alive, and that enable us to contribute to the well-being of other lands. To maintain our nation on a basis of prosperity, the question of our national resources, to which President Roosevelt gave commendable consideration, must become of serious concern to his successor. Unless we retrench, reforest, restore, and that at once, we shall scour the soil of its fertility, turn our gardens into wastes, and give famine, drought and tornado permanent lodgment within our borders.

Dangers from exhausting our resources.

Another duty awaiting Mr. Taft is the strengthening of the weakened moral integrity of the nation. Corruption has

invaded our land, and large is the number of those who have capitulated to it. It has allied itself with wealth, and together they are bidding defiance to religion and to law. Possessing money-power, they have little fear of the power of the law. Even the law has, here and there, leagued itself with them. So constant is the revelation of dishonesty, even in high places, that, from having, at one time, been amazed and indignant, we are becoming indifferent and resigned. Here is one of the saddest factors of our republic. A nation is becoming hopeless to alter the present state of affairs. A republic despairs of seeing its laws administered with clean hands and with godly intent. Thievery and roguery and bribery are believed to be the inevitable concomitants of republican forms of government. The example of the Colonial Fathers is forgotten. The one-time query of Boss Tweed of New York is becoming that of the whole country: "What are you going to do about it?"

Dangers from corruption.

It is in the power of Taft to answer that question, and in a manner that may make his natal day as deserving of commemoration in the future, as is that of Washington in our day. Taft's is the chance to prove himself a warrior like unto our first President, and to win victories even greater than his. As the nation's General-in-chief, let him put on the armor of his office, openly declare war against corruption, and courageously engage it in open battle. It will mean a hard fight and a long fight. It will mean unpopularity and bitter opposition. It will mean desertion of friends and of whilom supporters,—but only for a time. Persevering in the fight, with law for his sword, and with righteousness for his shield and buckler, he will be victorious in the end, and the future will glorify in him another Washington.

Another duty which will devolve upon President Taft is the restoration of the former day attitude of our Nation

Dangers from militarism.

towards its army and navy. The traditions of our country are of peace; our wars were for the sake of peace, our hopes and prayers are for peace. And yet, in the face of our traditions, and in frustration of our prayers, we are to-day witnessing a preparation for war on a scale never dreamed of before. The army is increased; the navy is enlarged; the more battleships are built, the more are demanded. The war-spirit is in the air. The nation that prepares for war usually seeks and finds the war, for which it prepares. Of what use are battleships and Gatling guns, if they are not made to display their deadly effectiveness? There has been too much of this spirit. We must have no more of it, better still, we must have less of it than now prevails. We seek no glory in military supremacy. Our fame lies in our tools of industry, in our implements of peace. We value the farmer more than the soldier, and the plowshare and the pruning-hook more than the sword and spear.

These are the dominating perils, squatting with menacing threats at the door of the new administration.

Will Taft meet and rout them?

Will the new President down the overpowering arrogance of corrupt wealth, which, puffed up with self-importance, seeks to be a law unto itself, seeks to turn our democracy into a plutocracy?

Will the new President be alive to the necessities of our physical needs, and exercise the powerful influence of his office for the conservation of the rapidly depleting resources of our country?

Will the Chief-Executive so administer the laws of our country as to give no section, class or person, rights above the right of all the people?

Will the new President voice the belief of the overwhelming majority of the American people that, protected by two oceans, and far removed from other countries, and at peace

with all the world, and instinctively loving peace and pursuing it, we have no need of an enlarged army or navy?

Will the new President by precept and example, preach and teach the Nation's return to the Simple Life of our fathers, to those days when puritanic ideas and ideals constituted the undercurrent of our people, and laid the foundation of that righteousness and patriotism that have made our Nation prosperous and great?

Behind the President stand the waiting millions to uphold him in his every effort for righteousness. They realize the perils and pit-falls that confront them, and they are eager to give the President their full and hearty cooperation. The President need but lead in righteousness, the overwhelming majority of the people will gladly and proudly follow.

Behind Taft many helpful agencies.

Behind the President stands a people firmly resolved to extend to him every aid in safe-guarding the sacredness of the ballot.

Behind the President, and overshadowing him and his office, is the spell of Public Opinion. Never before has publicity been so many-headed. It has a thousand tongues, and each speaks for the Nation and for the individual citizen. Public Opinion rules. Public Opinion is the safety valve. None dare repress it; none can go counter to it. A wholesome public opinion is awaiting the summons of the President to do the bidding of the people.

Behind the President stands the American people, a people who—whatever be the aberrations of some or many—believe in their destiny, a people proud of their heritage, a people grateful because much has been given them, a people conscious that much is expected of them, a people convinced that no President can govern successfully without the cooperation of the governed, a people, in the words of Lincoln, highly resolved that their Nation, under God, shall not perish.

Behind the President stands the record of every President, from Washington to Roosevelt, by the successes and failures of whose administrations he may guide his inexperienced feet on the road to duty and destiny.

With such support in back and front of him, what may not our new President achieve?

With such support much may be achieved.

Clio will take up a new tablet on Thursday next, and begin the story of Taft's administration. God grant that the future student, scanning it, may read there words similar to those we to-day spoke of Washington, words like these: *Fortunate for us that in the critical days of 1909–1913 (or 1909–1917) our Nation had a William Howard Taft at the helm!*

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, March 7th, 1909. No. 18.

The Moderness of Bible Heroes

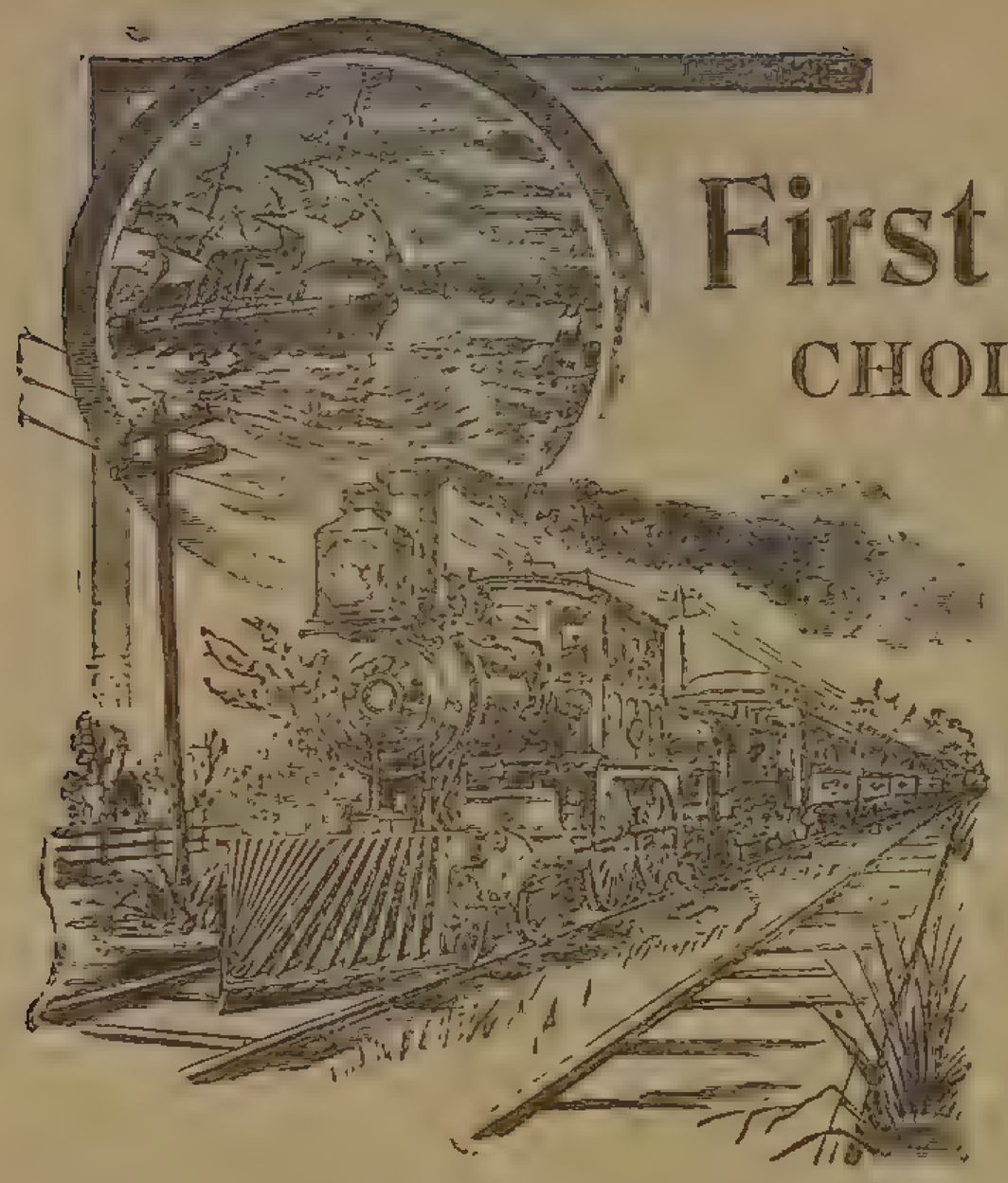
II.—The Heroes of Joshua, Judges and Samuel

By Rabbi ISAAC LANDMAN

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The Modernness of Bible Heroes.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, March 7th, 1909.

II.

The Heroes of Joshua, Judges and Samuel.

When we pass from the Pentateuch to the historical books of the Bible we meet heroes of great valor and achievement, types more in common with those we worshipped in our childhood. In the Book of Joshua, the prophet and law-giver is succeeded by the warrior and conqueror. In the Books of Judges and Samuel we are in the *sturm und drang* period of Israelitish history—the nation's transition from independent, loosely-governed tribes to a consolidated government centered in a king. We, therefore, meet heroes of war and the battlefield; heroes who struggle to conquer the enemy and themselves; heroes who fail in the hour of near-triumph and who succeed in leaving their imprint on their people's history. All of them, however, are modern to the latest degree. They are of us and with us, in this twentieth century, in our own country and in all the world.

Heroes of the *Sturm und Drang* period of Israelitish history.

Joshua is the modern type of the self-made man; not he, however, the commonplace, who amasses a fortune for the fortune's sake and remains poor in all

Joshua the type of the ideal self-made man—

things else, but he, the extraordinary, who has risen from the bottom through character, through singular fidelity in his work and faithful, fearless performance of tasks and duties that fall within his sphere of activity.

Who obeys the law and gives everyone a square deal—

Joshua is a hero, who, knowing that he is right, façes the coward mob in its fury, single-handed, and cowes it by the might of truth. Raised to power and leadership he hunts out avarice and crime most cunningly committed and awards righteous judgment to all—punishes rich malefactors, as we would say, and gives every one a square deal. He is an optimist who sees encouraging visions. He is brave and strong and of good courage and keeps the law; and when, battle scarred and crowned with the triumph of conquest, he reviews the meaning of his eventful life, he finds in it only an admonition for his people that disobedience of God's commandments means, not only punishment of the individual, but, in the long run, failure for the century-old hopes and ideals of the entire nation.

A hero of clean record and clear conscience.

We, moderns, may envy the self-made man who is backed by a fat and comfortable bank account as a real hero. In our heart of hearts, however, we praise and admire, and, indeed, would emulate, if we were strong and brave and of good courage, the self-made man of the Joshua type, who is also the hero of truth, the hero of service to others, the hero of a clean record and a clear conscience.

The Judges are heroes of individual valor.

The Book of Judges is a kaleidoscope of heroic adventures. Here we meet personal valor, cunning, resourcefulness. Sometimes these are properly used in the interests of the whole people; sometimes these are absurdly abused in the interests of the selfish indi-

vidual. Two types, Gideon and Samson, stand out prominently modern. They touch our times and conditions closely. Their stories are cross-sections of the life of to-day.

Gideon is the man who always sees that times are hard. He is the kind that hides in a cave, draws the hole in after him, and, in the darkness, bemoans the good old days that are gone, never to return. His soul is starved. He has no faith in himself nor in God. He will not believe until miracles are performed before his very eyes. In so far he is common enough and ordinary, like the poorest little modern souls that dwell uncomfortably in the puniest little modern bodies.

Gidion, at first a pessimist,

But when he finally recognizes that God and victory are ever with the man who seeks them by dint of enthusiastic courage and untiring labor, Gideon rises to the extremest heights of the modern conception of practical heroism. He heeds the divine call and fights his righteous cause with no thought of personal motive, no tinge of utilitarian purpose. He gains a decided and glorious victory, but abhors the idea of enriching himself on the spoils. He pushes aside the hands of a grateful people offering him a crown. Caesar and Cromwell also refused crowns; but their refusals were prompted by prudence and expedience rather than by disinterestedness. Washington is the only man in all history who sizes up to Gideon as a hero of the people; and it is this type of hero that our century will brook, none other—the hero who serves his country and his people, in the words of ancient Rabbi, "like the servant who serves his master without thought of reward."

Becomes a hero of the modern practical type.

Like Washington, he serves his people without thought of reward.

Samson is a giant in possibility and a pigmy in achievement,

In contrast to Gideon we have Samson, exceptionally endowed, of great self-importance, of dull wit and commonplace humor. Of men like him we usually say: "He is a fool. 'Tis a pity, too. He had so many opportunities, but he wasted them all." The Philistines, more dull than Samson, flatter him, and he is carried away by his great powers. Instead of mastering these for deeds of unselfish service for his people, in the time of their sore need and distress, he dissipates them on his selfish self. He is his own worst enemy. A giant in strength and possibility he is a pigmy in character and achievement. When he pays dearly the price of his folly and repents in sorrow his wasted life, he does rise to true heroism, but it is too late.

Like many moderns on whom the palace of pleasure topples in ruin.

We each know a few modern Samsons. They ply a lifetime of selfish pursuits and selfish gains. They attain their heart's desire only to discover how vain was the chase and how treacherous the object sought. There is no joy in it. When death knocks at the portals they attempt to repair the damage of years of selfishness and greed; but it is too late. The palace of pleasure and feasting topples on their heads and they are buried in the ruins.

Samuel is the hero of no brilliant achievement.

Turning to the Books of Samuel we meet, first of all, the hero whose spirit dominates the whole period of Israelitish history recorded in the volumes named after him and whose foresight leads to national unity. Consecrated to God by his pious mother from childhood and determined, of his own free will, to follow the godly life in his manhood—a hero, indeed, in modern times—Samuel spends his life teaching the people the law and obedience to it. He is aware that the

law, and obedience to the law, are the foundations on which a nation's perpetuity is built. He, therefore, like the great prophets who came after him, does not hesitate to face the king, in the flush of triumphal victory, and to denounce him in the very midst of the assembled people. He retires to private life from the high office his character and integrity in public life had gained for him without a murmur of regret, for the sake of peace and harmony. And when he dies, he leaves behind the memory of a life that is cherished for a blessing to this day.

He is the every-day honest man, standing for law and obedience to it.

Samuel is the hero of no masterful accomplishments, no brilliant achievements. He is the every-day honest man, the lowly teacher of his people, by example and by word of mouth, who seeks no recompense in wealth or glory. He understands that it is a man's business so to live among his fellowmen as to leave the world better for his having lived in it. There are many such heroes in our midst. The average man may laugh at what he calls their foolhardiness, but they plod along honestly and uprightly, obeying the law of the land and the higher law of God; and, when they are laid to rest, they leave behind them an influence that is far-reaching in determining the upward struggle of mankind to reach the divine heights of which we are capable.

Saul is the man of promise, physically fit, but mentally unequal to the struggle,

King Saul is the type of so many men of promise who fail when they are put to the test. He is modest and unassuming. He has the elements of heart and physique that make for heroes who do great things among men; but he is not equal to mental burdens. Success and power unbalance him a little bit. He in-

terprets the commands of God to suit his own will and the tortures of a wracking conscience bring on melancholy. He has a narrow conception of the progress of a people by means of constantly arising leaders. He is jealous of younger men who perform mightier tasks than he. He even fails to recognize the worth and love of his own children. Torn by such conditions he is unable, when a crisis comes, to concentrate his powers and resources upon an actual enemy in the open field. He brings defeat and death upon himself and ruin upon his entire house.

Typifying numerous failures in our day.

We have our Sauls in every walk of life. There are the bright and clever young men and women, so full of promise, who lack stamina in the actual battle with the world. There are the men, physically so fit, who are crushed and helpless under the weight of mental strain. There are those who aim constantly at undoing their competitors instead of meeting them with better and more valuable propositions. There are the old-fogy business men who allow the stream of progress to sweep them from their moorings instead of accommodating themselves to the new order of things created by younger men with fresher energies. There are the religiously orthodox who stand pat on their old beliefs and customs and bring a blank into the religious make-up of their children. Oh, yes! Saul is among the prophets—but he is still searching for the lost asses.

In David all the human attributes are blended,

In David there are blended numerous elements as vital in human life to-day as they were in his lifetime. He has the passions and desires common to all, but he also achieves ideals and hopes common to

only the few. He is fighter and poet, giant killer and tender lover, sinner and saint, generous foe and devoted friend, robber chief and benevolent king, victim of nemesis and constant optimist, object of severest discipline and ever faithful to God.

Making of him the modern all-around man.

David has his faults, he makes mistakes, but atones for them sincerely. He makes enemies, causes jealouses—any man worthy of the steel must do the same. Cast out on his own resources he knits lasting friendships and remains an ever-dutiful son. His is not the hand that grasps at every unequal advantage, but the hand of the virile opponent who fights an equal fight. Relentless toward his sworn enemy while he lives, at his death, David pronounces over him the sublimest dirge known to human speech. He is a man with a soul that does not clam in times of adversity. He is a man of ideals, which, though many times shaken and shattered by passion and circumstance, terminate in the preparations for building a great house of God. David is, indeed, the type of modern all-around man—the hero maidens dream about.

The lives of these heroes fit into our own experiences.

As in the Pentateuch, then, the heroes of Joshua, Judges and Samuel acquire their lasting popularity and appeal from the fact that they touch hands with the most modern men. Their lives are strikingly like ours. The stories of their deeds and misdeeds, their strengths and weaknesses, their successes and failures fit precisely into our own experiences.

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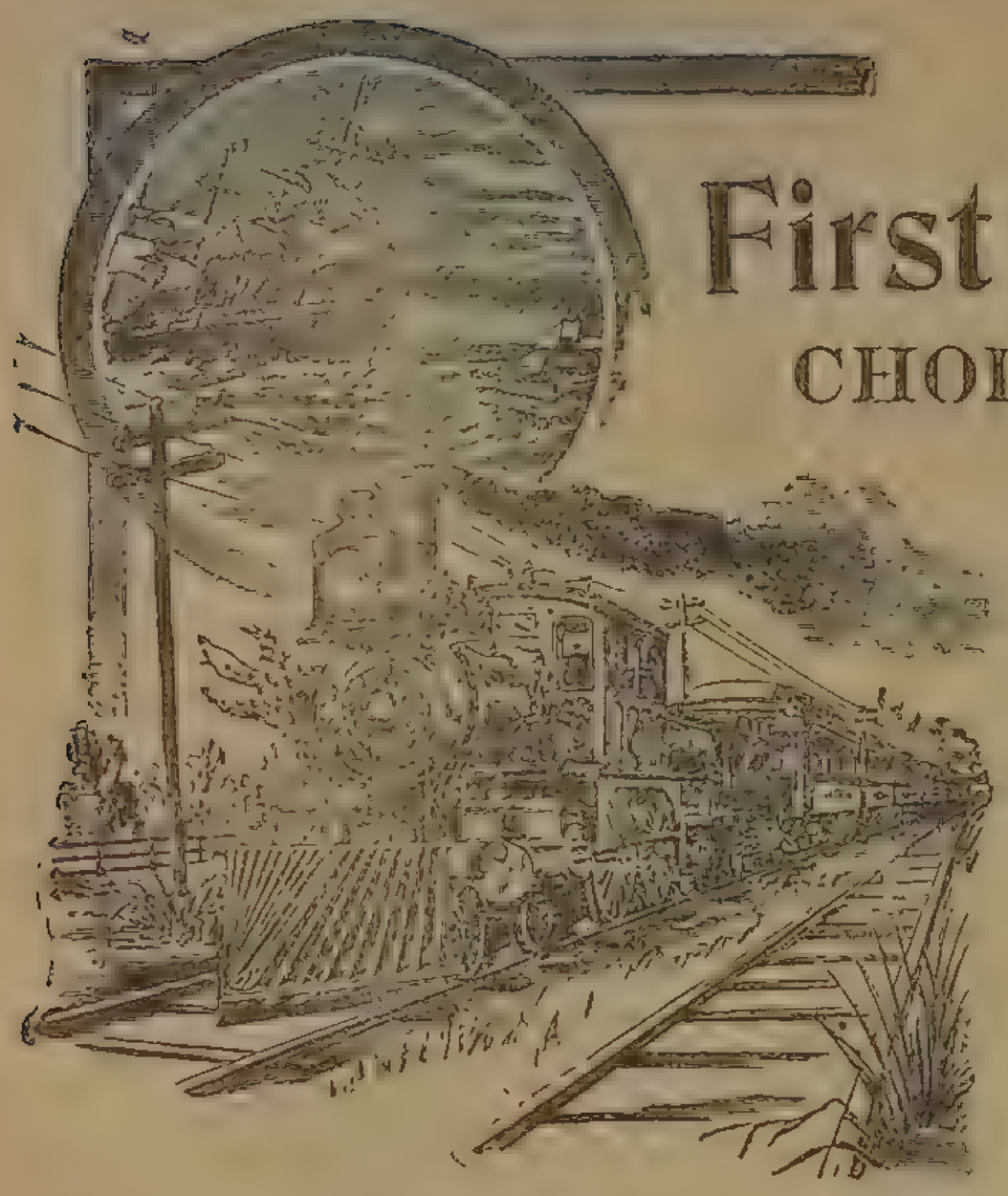
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The Responsibility of Fatherhood.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 14th, 1909.

The great popularity which the novel of the present-day enjoys is not an unmixed blessing. It leaves little time for digesting and assimilating that which is read. Before one book is finished another awaits its turn, and before this is read through, the former is forgot. *"The Second Generation"*

The books that have profoundest swayed the minds of men appeared in times when books were few. There being little else to read, the one or the other good book was perused so often till it became part of the life of the reader.

I sometimes wish for a return, at least for a brief spell, of such a period of literary sterility, that it might give us a chance to re-read, and meditate upon, a number of good books that have appeared in recent times. One of these is "*The Second Generation*," by David Graham Phillips. But two or three years old, and other and far-less deserving books have already crowded it out. One might have thought that such a book as this would escape the speedy oblivion that has overtaken the others, considering the vivid picture it draws of certain pernicious evils, whose ramifying roots enter many of our homes, and call aloud for speedy eradication.

A more purposeful story than that contained in "The Second Generation" has rarely been told. It does not even seem a story at all; it seems a biography of one or the other whom you know, or of whom you have heard. The principal character of *the first generation*, A purposeful story.

of the different families which the book portrays, Hiram Ranger, is one you might meet daily, one of those sturdy self-made men, of whom our country is justly proud, one of those who, by virtue of great physical and moral and intellectual strength, have accumulated a fortune, and have, at the same time, won the respect and admiration of their contemporaries.

We proceed but a page or two in the book, and we are made acquainted with *the second generation*, with the fast degenerating son and daughter, of Hiram Ranger. The son, attired in "London's latest," which strongly contrasts with Hiram's simple mill-suit, has just returned from Harvard. Cigarette in hand, he informs his father that he has failed in his examinations, but that such failure is not regarded a disgrace by the set to which he belongs, that only "the grinds," the nobodies, study in order to get on; they, the sons of the rich, have other work to do, they give tone to the University.

Tells of worthless children of a worthy father.

And to help give that tone, he had spent $10,000 at the University that year.

The daughter, attired in the height of fashion, sports a be-ribboned, repulsive-looking monkey, whom she had named *Simeon*, after her grandfather. "I'd be bored to death, if I didn't have him," says she, "he is so wonderfully human; he gives me an occupation." In the mean-time the mother, dressed in gingham, accustomed all her life to work, poorly provided with servants, attends to kitchen and dining-room duties, without as much as an offer of help on the part of her fashionable daughter.

The sights the father sees in the idle lives of his children, and the views of life he hears them express, the superiority they arrogate unto themselves by virtue of the wealth which their father had acquired, and the contempt in which they hold working-people, give him much to think of, and the more

he thinks the more he grieves and broods, until he is told by the physician to set his house in order as the end is nigh.

He makes his will. Having realized that he had greatly wronged his children by indulging them in luxury and idleness, and by encouraging in them false views of life, he resolved to avail himself of the only means still at his command to right, if possible, the wrong he had done. In his will he provided sufficient means for his wife, for the rest of her life. To his daughter he left $2,000 annually, till married. To his son he left $5,000, and no more. The rest of his large fortune, he left to an Agricultural and Industrial Institute. His reason for treating his children thus, he stated as follows:

Father disinherits them.

> "I make this disposal of my estate through my love for my children, and because I have firm belief in the soundness of their character, and in their capacity to do and to be. I feel they will be better off without the will, which would tempt my son to relax his efforts to make a useful man of himself, and would cause my daughter to be sought for her fortune instead of for herself."

His agonizing sorrow that he was obliged to cut off his own children from enjoying the fruits of his labor hastened his end. But it also hastened the regeneration of his children. There was consternation when the will was read, and exceeding bitterness on the part of the children. There was talk of contesting the will on the ground of insanity, but they soon had occasion to recognize that their father was never so sane as when he made that will. The wise men of the community greatly admired Hiram's courage, and some of them, admonished by the degeneracy of the second generation, imitated his example. The degenerate second generation, however, was exceedingly indignant, and bitterly denounced the father's tyranny in depriving his children of their just rights. The young man and young woman to whom Hiram's daughter and son were betrothed broke off their engagements, when they learned that their affianced had been stripped of their fortunes.

Spoiled as they had been from their earliest infancy, it seemed a hard school which Hiram's son and daughter were now obliged to enter. But it was the making of them. In that school they found themselves, found honest labor, found true love, found useful careers, and, in finding these, they found true happiness.

Disinheritance proves their salvation.

I can well imagine some of you saying: "All this is very interesting, but it is fiction. Such wills are not made in real life. And if they were," you ask, "would they attain the end sought? Is it likely that children, who have passed, or are about to pass, out of their teens, who, through luxury, have been unfitted for the battle of life, who, never having had to earn money, have no knowledge of its real worth, who, never having been obliged to work, have come to look upon labor as something low and vulgar, who, never having lacked the means of indulging their every want, have never acquired the power of self-restraint, is it likely," you ask, "that disinheriting such children as these, and throwing them upon their own resources, will teach them to love honest labor, and to content themselves with their frugal daily bread?"

Is disinheritance of such children a safe cure?

Questions such as these are difficult to answer, for the reason that the personal element strongly enters into them. While such wills do sometimes attain the end sought, at other times, no doubt, they defeat the very purpose they were intended to subserve. Disinheritance, or a parent's unexpected loss of fortune, awaken, at times, in a long-pampered child a proper sense of duty, and a consciousness of its own power and possibilities; at other times, it suddenly exposes the long-weakened child to unaccustomed trials and tribulations, under which it soon succumbs, or it tempts the child to seek a continuance of its former ease, either through parasitic dependence on others or through dishonest means.

A dangerous experiment.

Children, unfitted for the struggle of life during the first third of man's scriptural allotment of years, hew out for themselves only in rare exceptions honorable careers during the second or last third. Statistics teach that the tendency to crime is strongest between the ages of twenty and thirty-five; with this tendency in front of them, and with a lack of helpful training for the battle of life back of them, privation and temptation often cause pitiable falls. The old German proverb "*Was Hänschen nicht lernt lernt Hans nimmer mehr*," "What Johnny does not learn John never learns," proves itself true everywhere. Where a neglected childhood precedes, there a successful prime of life rarely follows after. Children generally are what we prepare them to be. We never pluck the luscious peach from the crab-apple tree. The field unsown in the spring yields in the summer and autumn rank and poisonous weeds. A will untamed, false views of life uncorrected at taming and correcting time, becomes a will uncontrollable, a view of life incorrigible, when taming and correcting time is over.

Cure must start much earlier.

The real successes take their start early in life, at the cradle, yea, earlier still, and parents are the starters. Hiram Ranger easily commands our pity, but in reality he deserves our censure. Had his children, after their disinheritance turned out bad, whose would the fault have been? Whose fault had it been that they became idlers and spendthrifts and snobs? Did he not provide them with the means? While he was begrimed with the sweat of labor, did he not suffer them to scent themselves with the perfumery of idleness? Busy building up his vast enterprises, he had no time for his children's training. Left to themselves, indulged in every whim, their father's fortune in the mean time growing larger and larger, what wonder that they should have regarded themselves superior to others, because of their very idleness, because they wore better clothes and had more money to spend!

What wonder that they should have regarded themselves entitled to special rights and privileges, for contributing nothing toward the wealth and prosperity of the nation!

The book that tells us of Hiram and his children is not fiction, even though it has its form. That kind of father and children may, now-a-days, be seen daily, and you and I might name them if we chose. The vast wealth that has been accumulated in our land, in recent years, has ripened a large crop of prigs and snobs, who find honor in what should constitute their shame, who treat as inferiors those who are their superiors in everything that constitutes superiority. All around us, we see in the second generation a disheartening deterioration from the first, a rapid exhaustion by children of their fathers' accumulations and sterling worth. Alas, for the third generation! They may have to face the wants and difficulties which confronted their grandfathers, without having the physical and moral and intellectual strength their grandfathers had to wrestle with them and to overcome them.

Second generation often a deterioration from first.

Many a father, when told of his neglect of his children, replies that he has other things to do than to train children, that is a mother's or an educator's task, he is responsible for his children's physical welfare, he must provide the means that shall secure for them a proper station in life, he must toil and accumulate that they may live at ease.

Because fathers shirk their responsibility.

That were very noble, if children had need only of food and shelter and ease. But there is also a character to develop and a soul to unfold, there are habits of usefulness to be implanted, which require as much of a father's time and care as do the other, and without which the other are of little benefit.

A mother alone, perhaps already overtaxed by her other maternal duties and domestic cares, to say nothing of her

social obligations, can, for the most part, achieve but unsatisfactory results, even when aided by educators. To the feminine element of a mother's training must be added a father's stronger guiding hand, his larger worldly knowledge and experience, if the fullest measure of possible success is to be attained. It is an old saying "Homes paddled with one oar run crooked." In orthodox Israel, a father is charged with the sins of his children until they reach the adolescent stage. The only fault to be found with this teaching is with the time when a father's responsibility ceases; it should continue until the critical period of adolescence is safely past.

For successful child-raising a father's aid indispensable.

Now and then we do come across a sensible mother who insists upon a father discharging his responsibility to his children. At the breakfast table, one morning, a wife told her husband that their boy did not want to go to school, that he had played truant a number of times, and that it was highest time for the father to step in and exercise his authority. He was too busy, he said, he had to hurry to his store. "For whom are you busy," she asked, "for your customers or for your family? If for your family, why do you not look after it? If the boy goes wrong the sin will be upon your head."

Illustration of what a father can do.

The husband left the house angrily. Proceeding a square or two, his conscience smote him. He returned, and asked in a passion: "Where is that boy?" "Not in that spirit," answered the wife calmly. "Here is a serious case, one that requires thoughtful handling. We must not visit our sin upon the head of our child."

The boy was patiently and lovingly reasoned with, and there was no trouble after that. A father's discharge of his sacred responsibility prevented possibly a child's ruin, and no end of unhappiness to its parents.

Were fathers in general to have their duties toward their children made as clear to them as this father had, the world would be richer to-day in noble sons and daughters, and the second generation would be better than the first. No end of sons and daughters go wrong to-day, because of a father's too great absorption in his business, and too little attention to his children. A thousand fathers need this very hour to be asked: For whom are you busy, for your customers or for your family? If for your family, why do you not look after it? You toil that your children may have wealth. Will mere money make them happy? Will mere money give them character? Will it give them heart and soul? Will it lead them to live honorable and useful lives? You may store up in your banks vast treasures of gold for them, only to see, as did Aaron in the wilderness, a golden calf as the result of all the gold that is thus brought together. Socrates said, one day, that if he could mount the highest place in Athens, he would lift up his voice and shout from it, "What mean ye, fellow citizens, that ye turn every stone to scrape wealth together, and take so little care of your children, to whom your wealth may but prove their ruin?"

For whom and what do fathers toil?

In the interest of the second generation, and of the yet more innocent third generation, it cannot be preached too strongly and too often that fathers have duties besides providing for the physical needs and social standing of their children, besides being their pocket-books and bogy-men. If, as has well been said, the mother must be her children's Bible, then must the father be their law-book, their monitor, their teacher, guide and closest friend.

Fathers must stand for more than "pocket-book" and "bogy-man."

Properly to discharge his duties of fatherhood, he must have knowledge of the nature of childhood. It would not be

a bad change, if the Biblical verse: "Train up a child in the way he should go," were to be made to read: Train up a father in the way he should go. We have "Mothers-in-Council," "Mothers-Meetings." Why not Father's Meetings? Have they nothing to learn? If there is need of Business Colleges to train successful merchants, why not Fathers' Colleges to train successful fathers? An ideal state of society would insist upon such colleges, recognizing that the parent is but the steward of his child, that it belongs to the state, to humanity, more yet than to him. Goethe said: "We could have well-raised children if we had well-trained parents," and the term "parents" certainly includes the father as much as the mother. Plato proposed punishing fathers for the wrongs done by their children; were his proposition to be adopted, we would have to free half of our prisoners to make room for their fathers.

Father owes children knowledge of child-nature.

A father, duly trained in the responsibility of fatherhood, would look to his children's physical health, and, earlier still, would look to his own. He would know that an ounce of healthy heredity is worth a hundredweight of mere gold. He would know that the sins of the fathers, as the Second Commandment teaches, are visited upon their children, upon the third and fourth generations. He would pave the way for his children's success by eliminating in advance every possibility of physical weakness. A father may have no fortune to leave his son, but starting him with a large capital of physical health, he may put him in the way of outstripping the weakling son of the richest Croesus. He would give his son in the critical years of his life, information of the most important kind, information which is sacred when coming from a father's lips, but which, if withheld, or imparted by polluted lips, may mean the physical and moral and mental ruin of the child.

Father owes children physical and moral health.

And as he would look to his children's physical health, so would he look to their moral and spiritual welfare. He would know that the child, which does not pass from youth into manhood or womanhood with a good heart and a clean soul, has little chance for moral and spiritual excellence. He would not leave wholly for teachers to do what is never so well done as when taught by parents' lips. More excellence has been ripened on a father's knee than in the most learned university of the world. He would give his children his frequent companionship, would establish a spirit of comraderie between himself and them, would encourage them to come freely and fearlessly to him with their every tale of joy or sorrow, with their every confession of sins of omission and commission. He would set the example which they may safely follow, which they may treasure in their hearts as a storehouse to draw upon in their hour of need or perplexity. He would give them a purpose in life, would consult their fitness not his vanity, would set for them a goal worthy of both.

Father owes children companionship and instruction.

Such a home would be a child's paradise. From such a home, sons and daughters would go forth who would prove themselves a credit to the generation that has gone before, and an inspiration to the generations that shall follow after.

From homes of proper fathers come good children.

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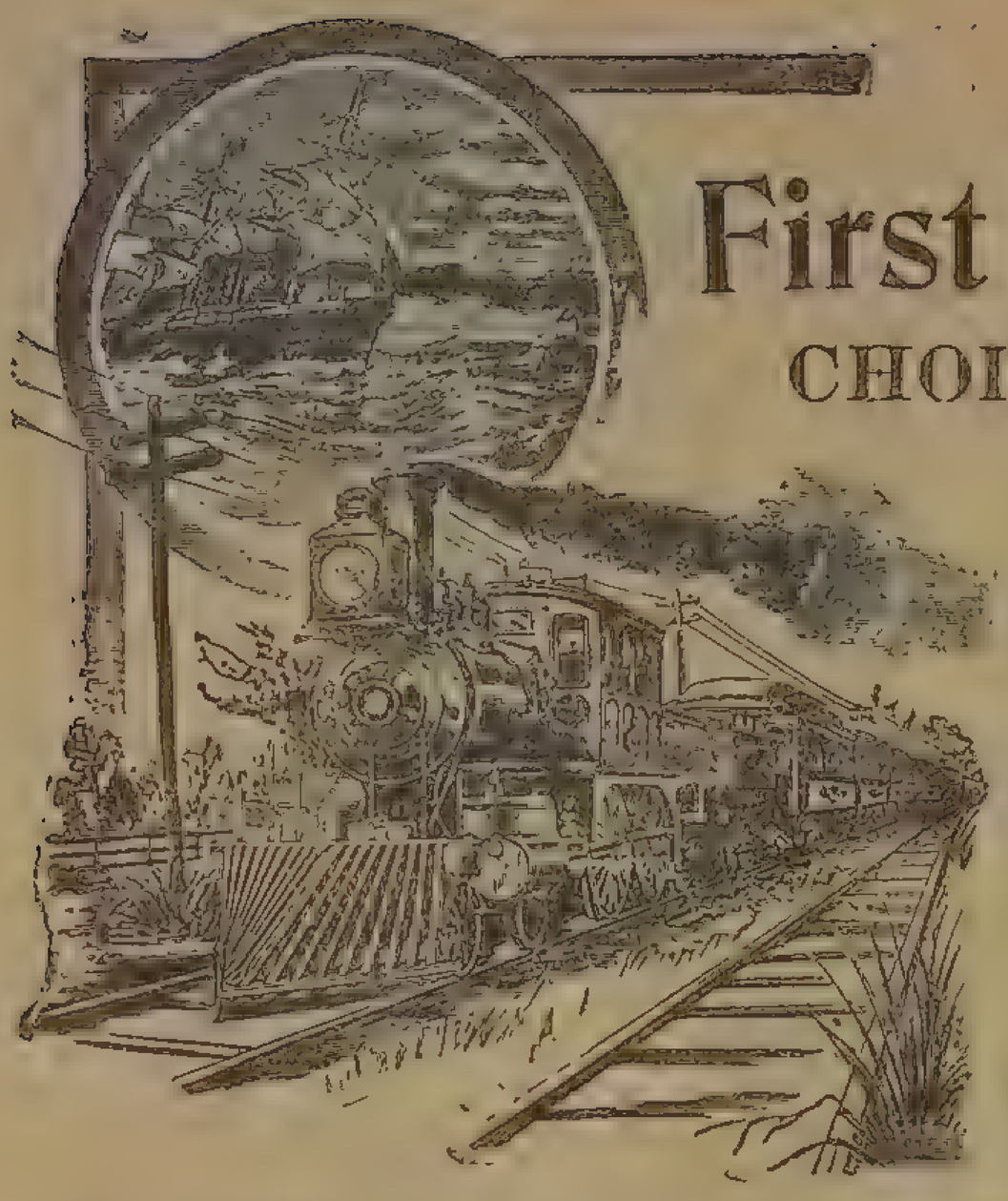
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The Responsibility of Motherhood

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The Responsibility of Motherhood.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 21st, 1909.

In emphasizing, as strongly as we did, in our last discourse, the much-neglected responsibilities of fatherhood, we did not wish it to be understood that we would, even in the slightest degree, relax from our insistence upon mothers' discharging all of their sacred obligations. As we do not look for an immediate change of heart on the part of fathers, the duties devolving upon the mother will continue as responsible as they have been in the past. Child-raising will be her domain as long as motherhood itself will endure, and as long as a mother's heart will beat within her, so long will she find the discharge of her responsibilities the sweetest and holiest office which God has entrusted to human kind.

Responsibility of mother greater than that of father.

The Laws of Manu, the Chinese philosopher, teach that one mother is more venerable than a thousand fathers. The Talmud tells us that God could not be everywhere, therefore, created He mothers, and that wherever she ministers there His blessings manifest themselves, where she is reverenced there is He adored. More recent writers fully corroborate these teachings. One of them tells us that one good mother is worth a hundred schoolmasters. Another says: "The story of civilization is the story of the mother." Coleridge declared that "a mother is the holiest thing alive," and Lord Langdon went further still when he said: "If the world were put into one scale, and my mother into the other, the world would kick the beam."

Universal tribute to mother in the past.

These are high compliments to motherhood, and they are fully deserved. What human love, what earthly sacrifice, can we liken unto that which is contained in the term *motherhood?* But for mothers discharging their responsibilities, what would man have been to-day? And where would he be to-morrow, were mothers to treat their duties as fathers treat theirs? Who so patient with her child as she; who so forbearing and so ready to forgive? Who so proud over its victories as she; who so solacing in its defeats? What sentinel at the cradle more watchful than she; what nurse at the bed-side more self-sacrificing; what mourner at the grave more faithful? Paradise was not lost. It was regained when Eve the wife became Eve the mother. It is restored with undiminished sweetness and beauty in every true mother's heart.

Has been well deserved.

Such are the heights to which mothers, by discharging their duties, have raised the dignity of motherhood. And much as they have deserved a lightening of their burden, they must not look for it at the present time. Difficult as their work has been in the past, they must prepare themselves to face problems and perplexities such as have but rarely confronted mothers in the past.

A mother's responsibility greater to-day than formerly.

We are living in an intensely materialistic age, an age in which through a misconception of democracy, and through a misuse of prosperity, authority—religious and parental—is fast disappearing. Rebellion against God and parents is becoming common. In the place of God, mammon is worshipped; instead of parents, society is obeyed. Sons and daughters do as they please, go where they choose, parents have little to say. They enter into marriages without a thought of consulting their parents, and they dissolve them again, without seeking a father's or mother's advice. The gospel of childlessness is everywhere

Present-day materialism is undermining all authority.

preached and practiced. Domestic life is regarded drudgery; housekeeping is held to be antiquated. Homes are exchanged for apartments; at best, they become but half-way houses, where husband and wife stop off long enough to exhibit furniture and plate, and then hurry off to pleasure resorts at home and abroad, the children, in the mean time, if children there be, are entrusted to the care of boarding-school, or to the tender mercies of nurse, governess or tutor. Bachelordom, with all what that term generally implies, is becoming more and more popular.

And all along the line, there is imitation of those of the upper crust, who set the style and pace. As Charles Wagner, author of *The Simple Life*, spoke so truly, when he visited our shores, a few years ago, "High and low, with rings in their noses, and with chains at their feet, dance around the fashion-mongers as the bear dances around the show-man." The well-to-do imitates the millionaire; the man in medium circumstances apes the well-to-do. The shop-keeper's wife copies the rich society dame; the servant imitates the shop-keeper's wife.

The result is a gradual undermining of the pillars on which our old-time domestic life was founded, a discontinuance of reverence for views and customs and usages that have long been regarded sacred and inviolable. Those who endeavor to hold on to the old way of doing things and of looking upon things, are sneered at as being old fogies, as being "leagues behind the procession."

To raise children properly, in such a social atmosphere as this, is becoming, with each day, more and more difficult, and calls for strength of will, for powers of self-denial, for heroism in defying the trend of things, little required by mothers in the days gone by. To discharge, in our day, the sacred functions of motherhood, in despite of society's sneers, in despite of all the allurements

To raise children aright in our day raises motherhood to saintship.

that would draw her from the cradle-side, from the nursery, from her children's hour between the twilight and the dark, into the glare and stare of social life and pleasures, raises motherhood almost to the degree of saintship.

And, to her credit be it said, of such saint-mothers we have not a few in our day. We may look down the vista of centuries, as far as our sight will reach, and probably never find an age when affection, touched by intellect, when heart, guided by reason, swayed mothers' hearts as profoundly as it does in our day. Observe one of these mothers, rich in beauty, youth and intellect, at the side of the crib. Outside, there are attractions such as never tempted woman from her home in the days gone by, when woman was little more than a kitchen scullion, little more than the slave or toy of man. But, outside pleasures have lost their attraction for her. The precious treasure in the crib affords her all the joy for which her heart craves. Hers is but one thought: not to let her child want for a mother's love; hers but one prayer: to raise it aright. There is all the society she wants the best part of the day; there are her devotions, often through half the nights. No pang there but that she feels the pain; no ripple of laughter there but that it is music to her ear; no lisping word there but that it is more eloquent to her than speech of greatest orator, more musical than aria by greatest operatic star.

Never have mothers been as conscientious and intelligent as now.

Never in the history of womankind was the psychology of childhood understood as it is to-day; never before was its literature as vast and the study of it as general as it is now. And this is due to modern mothers' high regard for the responsibilities of motherhood. We have more of Cornelias in our day, who look upon their children as their most precious jewels, than had ancient Rome. Were the halos that encircle modern mothers visible, they would outnumber those that adorn the heads of the saints whom the masters of mediaeval times de-

lighted to paint. If we have a smaller number of mothers, the loss is compensated by a larger knowledge of the responsibility of motherhood. If we have a smaller number of children, the loss is compensated by lesser disease and mortality among them. Statistics will probably show that our lesser number of children plus our lesser infantile mortality, about equal former times' larger number of children plus larger percentage of children's deaths.

And this is due to mothers having changed the reading of the fifth Commandment to: *Honor thy son and thy daughter, that their days may be long upon the earth.* That kind of mothers recognize, in our day, that children have rights long before they have duties.

Mothers recognize the children have rights before they have duties.

Children have rights to a mother's *physical health.* Their whole careers may depend upon it,—their success or failure, their joy or sorrow, their honor and their shame. More yet than fatherhood demands physical health as a pre-requisite of fathers, motherhood demands it of mothers. It is not an idle teaching that of *mens sana in corpore sano*, that of a healthy mind existing in a healthy body. And a healthy body is not a product of a day or month or year. It is of slow growth. It requires years of development. Its care must, therefore, commence long before the child enters life. As that civilization is best that does most for the unborn, so is that motherhood the highest, that has prepared itself for its duties, long before there was thought of its exercise.

Children have rights to a mother's physical health.

Children have rights to a mother's *moral health.* The phrase "*cherchez la femme*" (search for the woman) in sin and crime may well be changed to "*cherchez la mère*" (search for the mother) in goodness and greatness. Fathers may be the moulders of the brain of the child; mothers alone can be the builders of its heart, and in the world of true success the mother's heart in the

Children have rights to a mother's moral health.

child outweighs its father's brain. Behind the great, good man or woman we generally find a good mother. You know Benjamin West's saying: "It was my mother's kiss that made me a painter." When a noble mother's heart plows the infantile field, mankind reaps a thousandfold harvest. Where a mother's life, within the home and outside of it, serves the child as an example of moral excellence, not all the eloquence of all the churches can preach and teach a loftier moral lesson. There has never been, and there never will be, a better schoolroom or a better church than a mother's heart. The lips which a mother taught to pray, by example more yet than by precept, continue to pray. The soul which a mother taught to believe continues to believe. The heart which a mother taught to hold sacred things sacred continues reverent.

There died, not long ago, a mother, just an ordinary woman, one whose busy life had left her little time for culture. She knew little of Emerson and less of Shaw. She had never attended a symphony concert, neither had she witnessed a Salomé dance; she never knew the difference between a Doric or Corinthian column; she had never even heard of the nebular hypothesis or of the theory of metempsychosis. But she had had time to bring up her children aright, to teach them to love God and their fellow-kind, to lead honorable and useful lives, to love honest work, be it what it may, and never to be ashamed of it. When she died the papers took no notice of it. But a friend did, and he wrote a poem, in which he said that when the Recording Angel heard of her coming, he took a fresh pen, turned to a new page, and wrote:

"A Queen is coming
Get ready her throne
She hath wrought nobly
She cared for her own."

And as I read it, I said Amen.

I shall not spoil this picture by speaking of the opposite kind of mother, of the worldly, neglectful, heartless, pampering, over-indulgent mother. Let the human wreckages speak of her, many of whom are the product of her handiwork. I need but recall to you the life of Byron, his waywardness, his lovelessness, his lack of high ideals, and ask you to think of the moral heights to which his rich endowments might have attained, had he not had an embittered, vengeful, quarrelsome mother, a mother who even taunted his deformity and hated him for it. All his life-time, he carried with him the evil influences he had imbibed in his home, in his early years, and one day he gave mournful expression to it, when, in *Childe Harold*, he wrote

> . . . . . "Untaught in youth my heart to tame
> My springs of life were poisoned."

Yet other rights there are which mothers owe their children, but which, for lack of time, I can no more than just touch upon.

Children have rights to good habits.

Children have rights to having the foundation laid, early in life, especially by mothers' hands, to *good habits*, for upon these depend much of their later success and happiness.

Children have rights to high ideals.

Children have rights to being sent out into life with *high ideals*, if they are not readily to succumb to low temptations.

Children have rights to being initiated by mothers into the mystery of sex.

Children have rights to having opened to them by mothers' hands, early in life, the portals leading to the *Temple of Sex*. No end of sin and sorrow and suffering, no end of wasted health, stunted growth, blasted careers in later life, could be forestalled, were children initiated, within that sanctuary, by the High-Priestess Mother, into its mysteries, were children to have conferred upon them there, the degree of pure manhood and pure womanhood. Such initiation would early

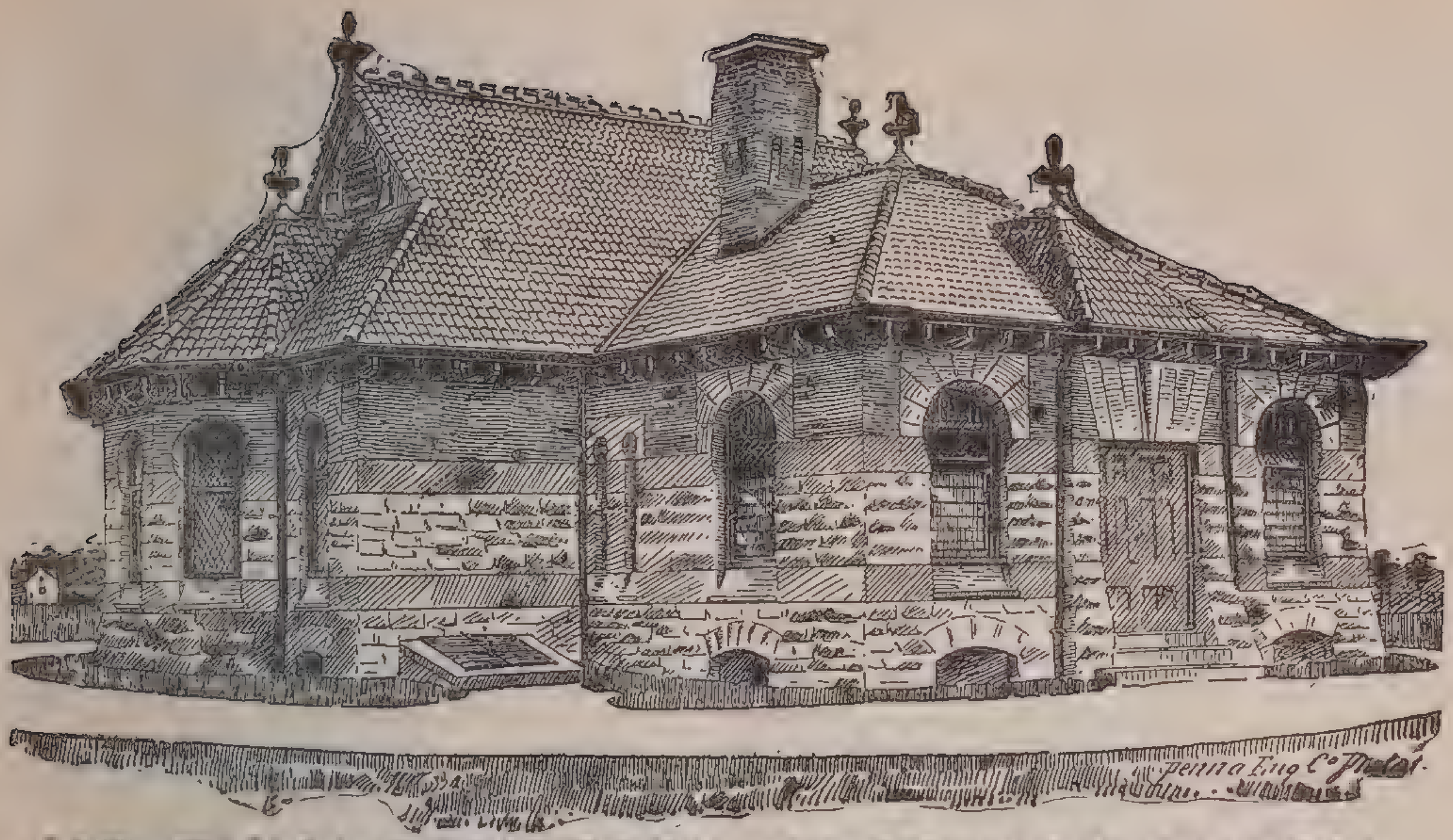
prepare the daughter for a happy and healthful discharge of the sacred responsibilities of wifehood and motherhood; it would instill early within the soul of the boy a reverence for the sanctity of the human body, honor for the sacredness of sex.

Children have rights to having implanted within them, early in life, especially by their mothers, a *love of home*, a love of domestic life, a love of parents, a love of brothers and sisters, a proper comprehension and appreciation of the service of domestics, and of all who contribute to the comfort and well-being of the family. The home is the microcosm of the world; the family is the unit of society. As is the preparation in the home so will largely be the conduct in the world.

Children have rights to be prepared in the home for the world.

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Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

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Claude G. Montefiore writes in "The Jewish Quarterly Review," London.

Dr. Krauskopf puts his own case strongly; he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind.

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From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document.

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

Dr. Krauskopf is always entertaining, here he is bold as well. . . .

His manner is respectful though strong, he is suave though uncompromising.

Dr. Krauskopf pleases the historian as well as the theologian. He analyzes the story of the Gospels scene by scene, and fearlessly exposes their incredibility, the lack of historic evidence for them. He is particularly good about the trial of Jesus.

From "The Jewish Messenger."

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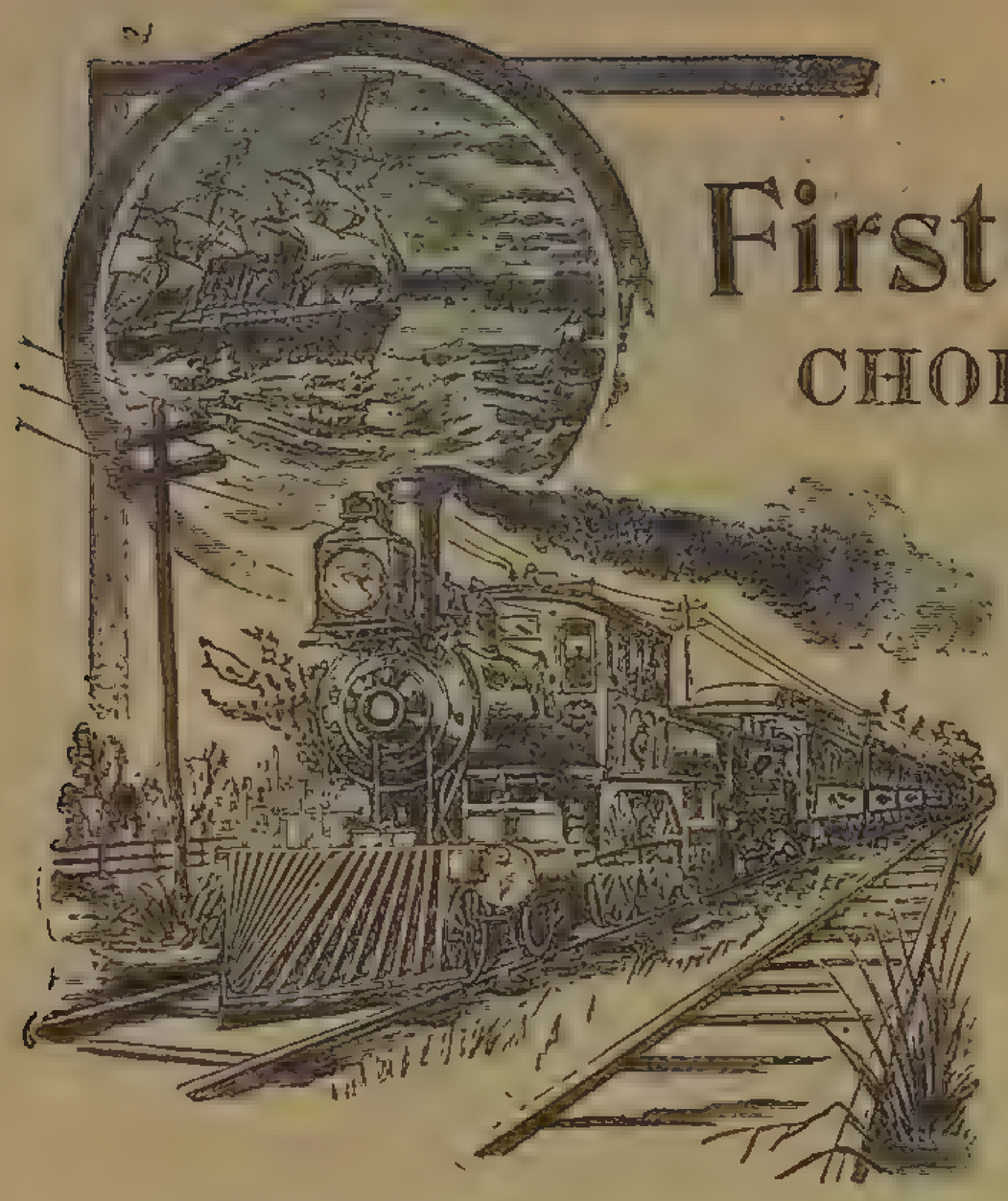
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The Hunger for Brotherhood

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The Hunger for Brotherhood.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 28th, 1909.

There was recently presented in our city a play by Charles Rann Kennedy, entitled *The Servant in the House*. Perhaps I should have said: there was recently preached from the stage of one of our theatres one of the most powerful sermons ever heard in Philadelphia, one of those sermons that make one feel that, were more of the like of them heard in our theatres, the disfavor with which plays are looked upon by many would soon change to hearty approval.

"The Servant in the House."

I shall not attempt to give a synopsis of the play. It must be seen, or read and studied, to be understood and appreciated. It follows the manner of the old-time Morality Play. It employs the symbolic instead of the direct style. Its men and women typify classes, not individuals; the good and bad points they display are not individual traits but personifications of evils and aspirations that are the curse and blessing of society.

A symbolic play.

The Lord Bishop of the play, crafty and greedy, hard of hearing and almost blind, is the type of that numerous, and even honored, coterie of the church, which, blind and deaf to the needs and cries of suffering humanity, is very keen-sighted as to its own personal emoluments.

Its characters.

The vicar is the type of churchmen so busily engaged in the acquisition of scholarship that they have no time for the uplift of a brother sunk in the mire of degradation.

The vicar's wife is the type of the society snob, in whose eyes every right and duty must give way before her idol: *Social Position*, who, by fair or foul means, forces her husband up the social ladder, that she herself may have the supreme satisfaction of looking down from the glittering heights above, upon the common heard below.

Little Mary, the vicar's niece, is the type of whatever innocence is in our midst, of whatever sympathy with the poor and suffering and fallen is found in the human heart, which innocence and sympathy, when exercised in a spirit of love, and from a sense of human kinship with even the most degraded of sinners, bring regeneration to those who had been despaired of, and reconciliation among brothers who had long stood bitterly apart.

The butler, the servant in the house, is the embodiment of the ideal ministry, the ministry, that is The Servant in the House of God, the ministry whose whole creed is expressed in the words: "*I love God and all my brothers*," and whose love of man is so all-embracing, so all-quickening, that no one can come under its influence without being cleansed and uplifted by it.

Robert, the workingman, is the churchman's brother. He is a type of that class of laboring men who are embittered, not because of wickedness inherent in them but because of wrongs suffered by them at the hands of those for whom they slave, at the hands of those who mete out to the creators of their wealth and ease and culture base ingratitude, shrink from all social contact with them, condemn them to the lowest af all things, withhold from them their just share of God's blessings. Even the church, that owes its very existence to the product of labor, whose priesthood, from highest to lowest, batten on the sweat of the laborer's brow, looks down upon him. The vicar is ashamed of his workingman-brother, and yet, to make the education and lofty position of that churchman possible,

the workingman had worked the very flesh off his fingers. Society must not know the pastor's humble origin. The vicar's wife thinks it far more honorable to be the sister of a dishonest Lord Bishop than sister-in-law of an honest workingman. And that same bishop regards himself thoroughly disgraced for having, by accident, sat at table with a workingman.

Little wonder, therefore, that vast numbers of laboring men should hate society and detest the church, that they should scorn the latter's preaching and teaching, that they should ridicule what the church reverences, hate what it loves, love what it hates! Little wonder that they should deny even the existence of God, and, either sink into the mire of degradation, or seek refuge in one or the other of the numerous atheistic "isms" of the present day!

These character-sketches may give you some idea of the nature of the play. Under the guise of symbols, it presents the jarrings and clashings of society, its hatred and inhumanities, and it points out the perils that threaten it, if the wrongs be not righted, if the chasms be not bridged. It knows a remedy, and it strongly urges it. The root of the evil it finds in *the want of brotherhood* in society. Its keynote is George Frederick Watts' saying "*The hunger for brotherhood is at the bottom of the unrest of the modern civilized world.*" Its text is from the First Epistle of John: "*He that saith he is in the light and hateth his brother is in the darkness.* He that loveth his brother abideth in the light. . . . If a man say, I love God, and hateth his brother, he is a liar."*

Symbolize clash of classes.

And this lack of brotherhood, the source of all the evils of present-day society, the play traces to the church, and to it it looks for the remedy. It shows the waning influence of the church, its empty pews, its tottering walls, its crumbling foundations.

Source of evil traced to church

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* ii, 9; iv, 20.

And it is a laboring-man, a drainman, the despised brother of the churchman, who discovers the cause of it all. Around the sanctuary, around the altar and pulpit, within the very study of the churchman, there is a horrible stench, that keeps the people away, that inclines them to listen to atheism in the market-places rather than hear religion discussed in the church. That stench is hypocrisy, greed, selfishness, snobbery, theological narrowness, bigotry and hatred, open violation of the fundamental teachings of religion as to loving our fellowmen like ourselves, as to doing unto others as we would be done by, as to loving those that hate us, blessing those that curse us, helping those in need of our aid. And the rise of that stench is due to the choking up of the drain-pipes whose purpose it is to convey religion, pure and undefiled, from God, through the church, unto man. "Lord," says the drainman, "I never thought there could be such a lot o'muck an' dead things all in one place before!"

By laboring-man.

And this drainman enters upon the cleansing of the church, under the inspiration of the Servant in the House, of him whose sole creed is "I love God and all my brothers." And to his amazement, the vicar strips off his cassock and collar, rolls up his sleeves, and determines to participate in the work. His priestly conscience has at last awakened. At last, he proudly acknowledges the laboring man as his brother. At last he resolves to be a free man, free from lies, free from social clogs and ambitions. He will no longer thrive on rich men's tainted money. He will no longer seek scholarship for the vanity of the church, but will arouse and develop whatever is saintly within him for the good of man. He will no longer strive to be a Lord in the Church, but, like his brother, he will be a Servant in the House of God. He will no longer babble about fatherhood and brotherhood, he will at last convert preaching into practicing.

Shows church how evil might be remedied.

Churchman and laboring-man recognize in each other comrades, participants in the world's work, Servants alike in the House of God, the one as divinely assigned to his post of duty as the other. Together they recognize that, if the laboring-man is not always what he should be, it is because the churchman has not always done what he should have, that through kindliness, forbearance and sympathy, above all, through the offer of the hand of fellowship and the heart of brotherhood, the rough exterior soon disappears, and there is an unexpected revelation of a good heart, a brave spirit, a beautiful face. Early in the play, Robert points his finger of scorn at the vicar, his brother, and says: "See the blighter? That's the bloke as was born with no bowels. 'E might a-made a man o' me once, if 'e'd tried; but 'e didn't—'im and 'is like." Later, but a little of the spirit of brotherhood suffices to move him to tearful regrets over his past life, and to a manly resolve to walk ever after the way of right.

And together, churchman and laboring-man proceed to do their part in the building of the ideal church, the church that has but one creed: *the Love of God, and the Love of Man*, the church that has no room for filthy muck and grasping greed, for clashing classes and jarring creeds, the church whose music is made up of the love beats of human hearts, whose pillars are the brawny trunks of heroes, whose spans and arches are the joined hands of comrades, of all stations and occupations, hammering, hammering, sometimes in deep darkness, sometimes in blinding light, sometimes to the tune of laughter, sometimes under the burden of unutterable anguish.

And how ideal church might be built.

But, alas, the number of those engaged on the building of the ideal church is still very small. Our churches have still too many such Lord Bishops, and too few such Servants as the play describes. We have still too many who, like the vicar, pamper the

Few engaged in building ideal church.

scholar and starve the saint. We have churchmen whose labors are expended upon discovering how may strings there were to David's harp, whether he played an *adagio* or an *allegro* before Saul, what the language was in which the serpent conversed with Eve, how many cubic feet composed Noah's ark, and many other such choice scholarly morsels as these—but not upon finding out how many cubic feet of fresh air there are in the filthy tenements of the poor, or what the language is which modern serpents use to tempt modern Eves. The people ask for bread, and receive a stone. And, in the words of the prophet Ezekiel,* they ask: "Should not the shepherds feed the sheep? Ye eat the fat and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which is sick, neither have ye bound up that which is broken, neither have ye brought back that which was driven away; neither have ye sought that which was lost. . . . And they were scattered, because there was no shepherd; and they became food to all the beasts of the field."

Narrowness of churchmen

We have churchmen whose sight is keen to the errors of other men's churches, but who have no eyes for the muck within their own; keen to their rights and privileges, and blind to their duties; who are humbly courting the good graces of the rich, and haughtily repelling the just demands of the poor; who are mouthing of Fatherhood and Brotherhood, and yet deporting themselves as if God were Father of their denomination alone, and as if Brotherhood were limited only to the members of their respective church.

Invites hatred of laboring-men.

While only too pleased to acknowledge the good work done by a large number of churches, and the conscientious devotion of many a preacher to the interests of suffering humanity, we must at the same time admit that there are enough of muck, and choked drains,

* xxxiv, 2-5.

within the church to give considerable cause for such statements as were made, some time ago, at a workingmen's meeting in New York, that "Cooper Union did more good in a week than all the New York churches in a year," that a certain New York daily paper "represented the spirit of true brotherhood more in a single issue than the Christian ministers, the parasites of society, could do in an age of their hired mouthings," that the churches were but "scab institutions," "rich men's clearing houses," "steepled clubs maintained especially for the women's weekly dress parades."

The play is right in quoting the words of Watts "The hunger for brotherhood is at the bottom of the unrest of the modern civilized world." And the quotation is a stinging rebuke when applied to the church. Where is brotherhood more preached than in the church? Where is it more sinned against? All denominations profess *The Love of God and the Love of Man* to be the foundation of their creed, and yet, because one conceives the nature of God in one way, and another in another way, because one has one kind of a ceremonial, and the other another kind, because one acknowledges a Pope as the head of its church, the other a Bishop, and a third neither Pope nor Bishop, because one believes the Messianic Age, that is The Kingdom of Heaven on Earth, has already been established, and the other believes that it is yet to be established, therefore, says the one to the other: "There can be no *brotherhood* between us. Thy God shall not be my God, nor thy people my people. Where thou worshippest I shall not worship, even in the work of beneficence in which thou engagest I shall not engage."

Hunger for Brotherhood at bottom of strife between classes.

What are all our creeds but gropings in the dark toward the light? What are all our theologies but speculations concerning the unknowable? What are all our modes of worship but yearnings of the human

Church preaches unity and practices segregation.

soul for communion with the All-Soul, and all our forms but rungs on the ladder of faith on which the soul seeks to mount. He, therefore, who says, that he alone possesses all the religious truth, that his forms alone are acceptable unto God, belongs to that "*I am better than thou*" class, that has been of much evil in this world.

As long as, in the Love of God and in the Love of Man, we follow the same Ten Commandments, the same Moral Law, God sees no differences between us. Being the *Father* of us all, we are all *Brothers* in His eyes. He recognizes a distinction only between good and bad; He knows no difference between Jew or Gentile, between Catholic or Protestant, between Trinitarian or Unitarian, between Universalist or Friend.

The evils that abound in society.

Seething about us is a world of corruption; immorality stalks in the noon-tide sun; conjugal and parental and filial ties are ceasing to be sacred; capital and labor stand arrayed against each other; might is struggling with right for supremacy; congested cities and overcrowded tenements breed fatal physical and moral and mental diseases; our broad acres offer labor and health and food in abundance, but few are they who heed the call; tuberculosis, a preventable and curable disease, counts, the world over, two deaths every minute; children cry out against being drafted too early into the service of labor, against being denied their right to play-grounds and fresh air, even the right to room in the public schools.

Could be removed by union of church-forces.

Is there no work to do for the churches, and are the workers so abundant that they can say: Only those of such and such denominations are wanted, and no others? Would all this work have been left undone, had the church been true to its mission, had churchmen been truly *Servants in the House of God?* Would there have been to-day so much hatred between the churches, and so much bitterness against the churches, had

churches loved their fellowmen as much as they loved themselves? Would the rich have been as rich to-day, and the poor as poor, would we have seen to-day so much extravagance on the one side, and so much misery on the other, had the church implanted and ripened a true sense of Brotherhood in the hearts of men?

The fostering of a true spirit of Brotherhood must become the supreme duty of the church. Denominations must draw nearer to each other; churchmen of all creeds, and laymen of all stations, must labor side by side. Together they must clear away the muck of ages. Together they must open the choked-up drains whose noisome stenches have long vitiated our social and industrial atmosphere, have long barred people from sacred and uplifting influences. Together they must bring love to those who hate each other; peace to those who are at war.

Thus alone will the "*hunger for brotherhood*," which "is at the bottom of the unrest of the civilized world," be satisfied. Thus will be built the ideal church, the church whose pillars will be the brawny trunks of heroes, its spans and arches, the joined hands of comrades of all classes and conditions of men, the church whose music will be the love-beats of human hearts, whose only creed will be *The Love of God and the Love of Man*.

In such union lies possibility of union of forces.

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THE LYRIC

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THE ADELPHI

Mrs. Fiske in "Salvation Nell"

THE FORREST

"Three Twins"

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, April 4th, 1909. No. 22.

The Moderness of Bible Heroes

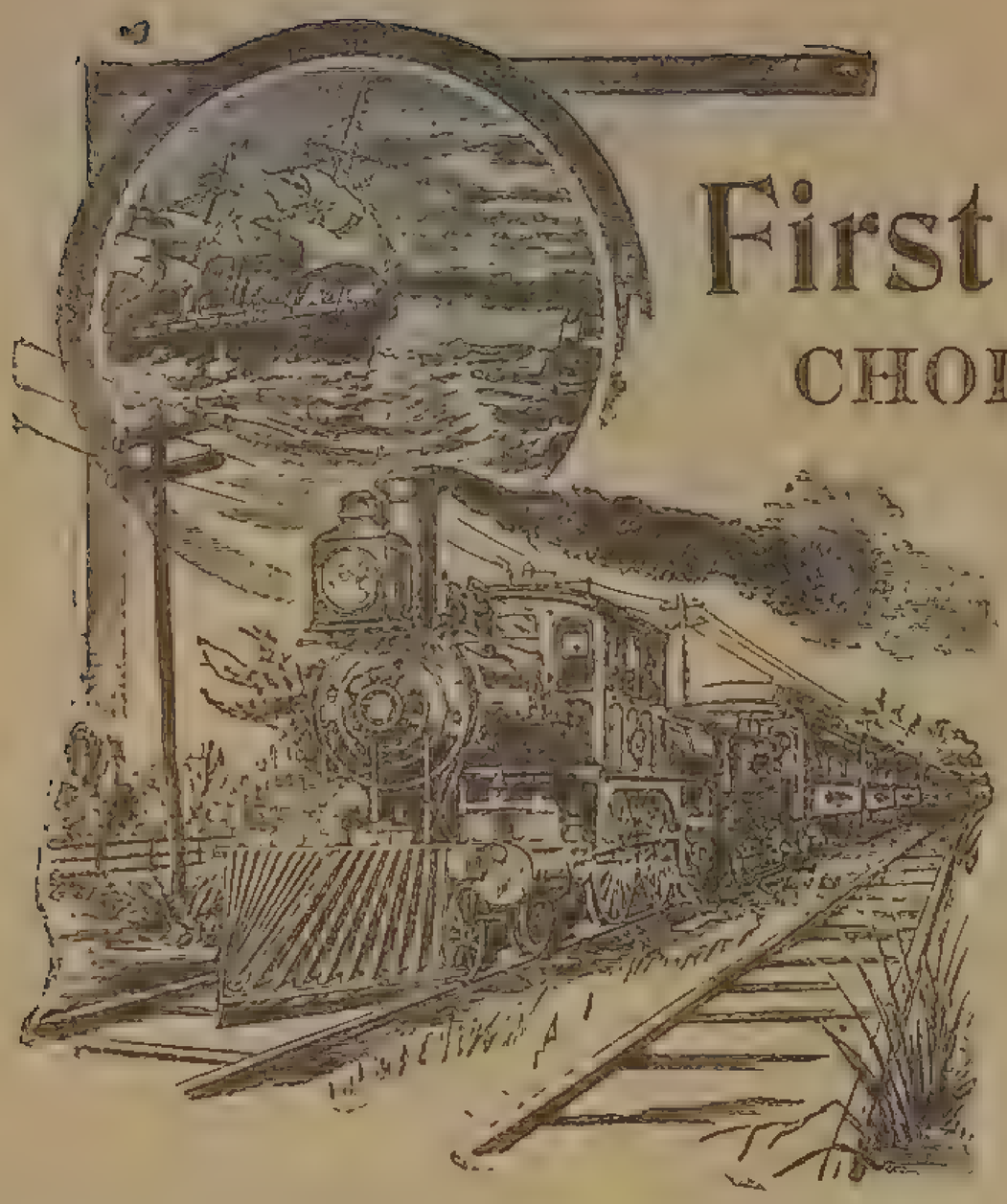
III.—The Heroes of Kings and Chronicles.

By Rabbi ISAAC LANDMAN

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The Modernness of Bible Heroes.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Isaac Landman,

Philadelphia, April 4th, 1909.

III.

The Heroes of Kings and Chronicles.

The heroes of the Books of Kings and the Chronicles are quite distantly removed in their associations and environment from this practical age; yet, the leading types in these records of Israel's ancient and authentic history are quite modern in the appeal the stories of their lives make to us.

The Heroes of authentic Bible history,

We are here in an era of strenuous wars and royal jealousies, villainous intrigues and bloody usurpations, luxurious splendors and oriental immoralities. Few of the royal lines of kings and princes, and of the numerous adventurers and usurpers, are worth while—even the historian and the chronicler give them but a passing notice. However, four of the characters, the most noteworthy, may be selected as typical of their time and considered in their relation to modern life. Solomon, when the monarchy was intact, a power among the great powers of its day; Ahab, of the Kingdom of Israel, when Samaria was resplendent in her glory; Zedekiah, of the Kingdom of Judah, when Jerusalem was bowing her head to

Number noteworthy types of modern life.

the conqueror; and the unfortunate Gedaliah, with whom fell the last national hope of his people.

Solomon follows modern policies in pursuance of peace.

Peace, through the development of commerce—exactly our own ideal and policy—is the great aim and striving of Solomon when he ascends the throne of the United Kingdom. To this end he makes treaties with foreign powers and builds up a merchant marine. These bring to his realm the civilizing influences of other nations. From these there results an era of plenty and luxury for king and people.

The wealth and luxury that result contrasted with earlier days.

But, as plenty increases upon wealth and wealth grows fat on luxury, there follows the inevitable moral decline. The severity and simplicity of life that characterized the generations that made both king and people what they were, is lost. The contrast is vividly drawn in the glory of Solomon's Temple compared with the unostentatious tabernacle at Shiloh, both of which housed the plain, wooden box containing the tables of stone placed therein by Moses at Horeb.

His wisdom is superficial;

Solomon prays for wisdom; but his wisdom oozes out in cleverness at solving riddles, coining phrases, and turning proverbs. It is the wisdom of the Arabian Nights' Tales, nothing more serious. True, the monarch gives utterance to beautiful thoughts at the dedication of the Temple; but there it ends—like so many moderns, who believe their religious duties completed when they attend divine worship on the high holy-days, or their duties to their fellowmen performed when they send their check to the charities.

His luxury and splendor are vanity;

"Oriental splendor" is the phrase that characterizes Solomon's reign. Therefore, is it a reign absolutely barren of events. Continuous peace is the dream that deludes Solomon. All the wealth and luxury, however, that follow upon the realization of this dream, he discovers to be vanity. Solomon, himself, did not write the pessimistic philosophy of the Book of Ecclesiastes, attributed to him. He, the successful, the self-satisfied, the glorious, could not conceive such ideas any more than the princes of wealth and luxury of modern times can do so. Yet, to no man, unless it be those of to-day whom he typifies, is the "vanity of vanities, all is vanity," more applicable.

His career, like that of moderns of his type, is a multi-colored soap-bubble.

No one will deny that Solomon added much to the wealth and brilliance, and something to the wisdom, of his people. But the destiny of a people, or an individual, is not wealth, not brilliance, not even wisdom. The life that does not add, in some degree, to the sum total of what is good and true and of service to the happiness of all men, whose deeds and influence do not survive the bursting of the multi-colored soap-bubble, is a life of vanity. Solomon's triumphs of splendor and magnificence cease with him. His great empire, like Alexander's, is rent asunder immediately after his death. How like the life and death of the splendid, the luxuriant, the magnificent of our own time—sham, nothingness, the vainest of vanities.

Ahab, like modern weaklings, is easily moulded.

Both historian and chronicler rank Ahab, of the Northern Kingdom, as the most infamous of all the rulers over Israel and Judah. This verdict of

Ahab's contemporaries and critics is similar to the modern estimate of men like him. Ahab is a weakling in the hands of a wicked woman. He lacks character, religious and moral fiber. Subject to flattery he is a toy for his Syrian enemies who tickle his vanity. Such a man naturally repels the plainly-told truths of his well-wishers. His weakness and his folly become the causes of his undoing.

He breeds corruption and immorality in public life.

Success and victory make him haughty. Void of religious and moral strength he is easily led to deeds of common criminalty. He cannot benefit by his own experiences or by the warnings of the prophets. Being, himself, a coward, his nobles and elders are cowardly. Corrupt in his dealings and degenerate in his morality he creates corruption and degeneracy in public affairs and lowers, pathetically, the state of public opinion.

He lives like an idiot and dies like a fool.

In time of danger, of course, he turns to God. When confronted by Elijah he displays humility and penitence. At the delay of immediate punishment, however, he falls back into his evil ways and returns to the paths of weakness and immorality—like the numerous men and women whom we know to-day, and of whom we say that they live like idiots and die like fools.

Zedekiah brings calamity on his own head,

Of the princes who reigned in the Southern Kingdom, Zedekiah is the last, and he sees the fall of Judah and the destruction of Jerusalem and Solomon's glorious Temple. Those who are inclined to commisserate with Zedekiah in his misfortune, to weep with him as he witnesses the butchery of his sons, before his own eyes are put out by the Baby-

lonian conqueror, must not neglect the causes and conditions, of his own making, that brought on the calamity.

During his entire career Zedekiah vaccilates and wavers and halts between two opinions. He seeks to be on the right side of his own God and of the gods of his enemies. He reminds me of a lady who desired to strike a bargain with me, that if I would pray for her in the Synagog she would pray for me in the Cathedral. Privately he is faint-hearted and fears the preaching of Jeremiah; publicly he is brave-hearted and does not believe in the Prophet or his words. He is treacherous and deceitful; and, when he has enmeshed himself in the skein of his trickeries, he brings ruin and desolation upon his own head and upon the heads of his people.

In which he involves his people.

Unlike Zedekiah, Gedaliah is a most sympathy-gaining character. His pathetic story strikes home, at the heart and conscience, of all modern observers. Appointed Governor of Judah, after both Kingdoms have been wiped out, the unfortunate Gedaliah falls a prey to conditions created by preceding generations. Of good birth and excellent character, capable and well-intentioned, he, nevertheless, suffers death because of the sins that live after the men who commit them.

Gedaliah is the victim of sins of his predecessors

We have often heard it said that the latter half of the second commandment is the ruling of a God who is neither just nor merciful. Why should the sins of the fathers be visited on the third or fourth generation that is innocent and guiltless? The

His career is a striking truth of cumulative responsibility.

ill-fated Gedaliah does not exactly answer the question. He does, however, prove the keen insight of the great hero of the Pentateuch into inevitable laws that operate in human relationships. The Governor of Judah's short career brings home the truth we witness every day—in our lives and deeds we are responsible not alone to our own, but, in a cumulative sense, to the last generation.

The Heroes of the Bible, then, are modern in accordance with the kinship of their lives to ours,

It appears, then, that the heroes of the Bible are popular, appealing, constantly modern, in accordance with the kinship of their lives and deeds to our own. The heroes of Kings and Chronicles are farthest removed from us for the same reason that the modern literature and drama no longer deal with kings and queens and lords and ladies, but with the men and women of the shop, the mill, the office and the home. The heroes of Joshua, Judges and Samuel are, likewise, somewhat distantly removed, because they typify individuals selected from the common lot rather than the common lot itself. The heroes of the Pentateuch are closest of kin to the average man and are, therefore, most widely read and appreciated. They typify ideas that are vital in our daily lives; they are part and parcel of our own trials and joys, our failures and victories.

Being average men tested in the crucible of discipline.

The heroes of the Bible are, like us, men, divinely made, tho of stubborn and corruptible flesh. Red blood flows in their veins. They are possessed of all the weaknesses and strengths we, moderns, are heir to. They, like us, are tested and tried in the crucible of severest discipline. And,

like us, some are melted down and lost forever; others emerge purified, the divine element in the ascendant.

Christian interpretation of mission of Prophets has reduced heroes to puppets.

All through the biblical narrative there is recorded the voice of the Prophets, braving the anger of kings and the wrath of multitudes, like the brave and fearless preachers of to-day, crying aloud against immorality of every description. They are the conscience of the mass of people with whom, as a whole, historian and chronicler deal not. Tho no deeds of bravery and self-sacrifice are greater than theirs, we are not accustomed to look upon the Prophets as heroes. This is probably due to the fact that Christianity has reduced their humanly heroic lives to those of mere puppets, who, whether they will it or not, must carry out the divine orders to fortell the coming of the Messiah.

Central figure of Gospels no hero at all,

There is, indeed, no special heroism in fulfilling such a mission. Probably this is the reason why, in the conclusions of a great many modern thinkers, the central figure of the gospel stories of the New Testament is no hero at all. If Christian theology be truth, then there is nothing to marvel at in the story of a divine being leading a godly life among ordinary, mortal men. As modern men view it, there is no heroism in performing miracles when one has been endowed with miracle-performing powers direct from God; there is no heroism in dying the death of a martyr when one has been selected and destined from the very beginning to die

the death of a martyr. Pathos and regret at such helplessness there are; but of heroic achievement that can be emulated by ordinary, mortal men there is none.

When compared to leading Bible characters.

There is, however, special heroism in ordinary, mortal men performing deeds of self-sacrifice and martyrdom. There is special marvel when ordinary, mortal men—not ready-made divinities who must, perforce, be blameless and sinless and guiltless—when ordinary, mortal men, who do sin and are blameworthy and guilty, strike out from the midst of the average run of their kind, and, through heroic striving and the force of their example, lead others with them to godly lives. These are the heroes that we, men and women of passion and desire, of weak wills and sleeping consciences, can appreciate; these are heroes we can love; these are heroes we can hold up as examplars before ourselves and our children for all time.

It is for us to cling to our Old Testament Heroes.

Shall we continue to cling to the old Bible? Shall we continue to teach the lives of its heroes to our children? Yes, indeed, if it be our wish that we and our children, average mortals, rise from the commonplace and the ordinary, and mount up the heights of heroic effort and deed to God.



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From the Author of the "History of Universal Literature," Dr. Gustav Karpeles:

I regard a translation of it into German as exceedingly necessary. We have no work in German literature which points out the difference between Jew and Christian from a modern point of view so critically as you do in your book.

From Dr. B. Felsenthal:

Coming from the clear mind and warm heart of one who masters his subject, written in a popular, yet elevated and elevating language, it will, no doubt, contribute very much to implant into the hearts of its Jewish readers new love for Judaism, and into the hearts of its non-Jewish readers esteem and appreciation of a people and of a religion which many of them were used to look upon with prejudice, often with contempt

Rev. E. P. Dinsmore, Minister of the Second Unitarian Church, writes:

The frame of mind in which the reading of the book left me is one of indignation at the perpetuation of a falsehood against the Jewish people which has wrought such cruel suffering, and its retention upon the pulpits dedicated to Truth.

Claude G. Montefiore writes in "The Jewish Quarterly Review," London.

Dr. Krauskopf puts his own case strongly, he speaks out in no uncertain voice (and well he may) about the calumnies and bitter persecutions from which the Jews have suffered and are suffering, but for himself good will, forbearance and brotherly love are his watchwords; these are the qualities which he desires to see prevail and it is to advance their cause that his book was written.

One of the most excellent things of Dr. Krauskopf's book is the clear and ingenious way in which the author weaves his New Testament criticisms and his capital descriptions of the play together. In the first five sermons we are never allowed to forget that we are listening to some one who has been to Oberammergau, and that his immediate purpose is to give us a description as well as impressions of what he actually saw and heard. It is no mere dry criticism therefore which the preacher gives us; no mere assertions of what he conceives the course of events to have actually been, but while these criticisms and assertions are in a sense the real object of the whole book, they are apparently subordinated to the impressions and descriptions. The total result makes very good reading and leaves a pleasing effect upon the mind

The Hon. Andrew D. White, United States Ambassador to Germany, writes:

The fairness and liberality of your treatment of the whole subject, as well as the beautiful garb you have given the thoughts, ought to commend the work to every thinking man and woman, whether Jew or Gentile

From "The Philadelphia Press."

Rabbi Joseph Krauskopf's well-known abilities as a preacher and writer, a scholar and a man of sincere thought and high intellection, naturally would tend to make anything he might write on some great religious ceremony interesting, and a distinct contribution to the matter in hand. But when he approaches such a subject as the Passion Play at Oberammergau from the intense emotional standpoint of one who sees his race maligned in gross caricature, his discussion and description take on a keener tone, and possess an additional value as a sort of human document

John E. Roberts, Pastor of the Free Church, Kansas City, Mo., writes:

I wish every Christian in the world could read that book. Every one that is intelligent and amenable to reason would want to devote every remaining energy to the making of amends to that great people whom to execrate and despise has been the paramount duty of Christians for centuries.

Israel Abrahams, Editor of the "Jewish Chronicle," London, writes:

Dr. Krauskopf is always entertaining, here he is bold as well

His manner is respectful though strong, he is suave though uncompromising.

Dr. Krauskopf pleases the historian as well as the theologian. He analyzes the story of the Gospels scene by scene, and fearlessly exposes their incredibility, the lack of historic evidence for them. He is particularly good about the trial of Jesus.

From "The Jewish Messenger."

Dr. Krauskopf writes courageously and to the point. His words are for both communities and teach a needed lesson to Jew and non-Jew. The one will rise from the perusal of the book with more reverence for his religion and his ancestors, the other with more appreciation of the Jewish creed and knowledge of Jewish history. It is a book adapted to remove prejudices and instil a clearer understanding of the rise of Christian traditions

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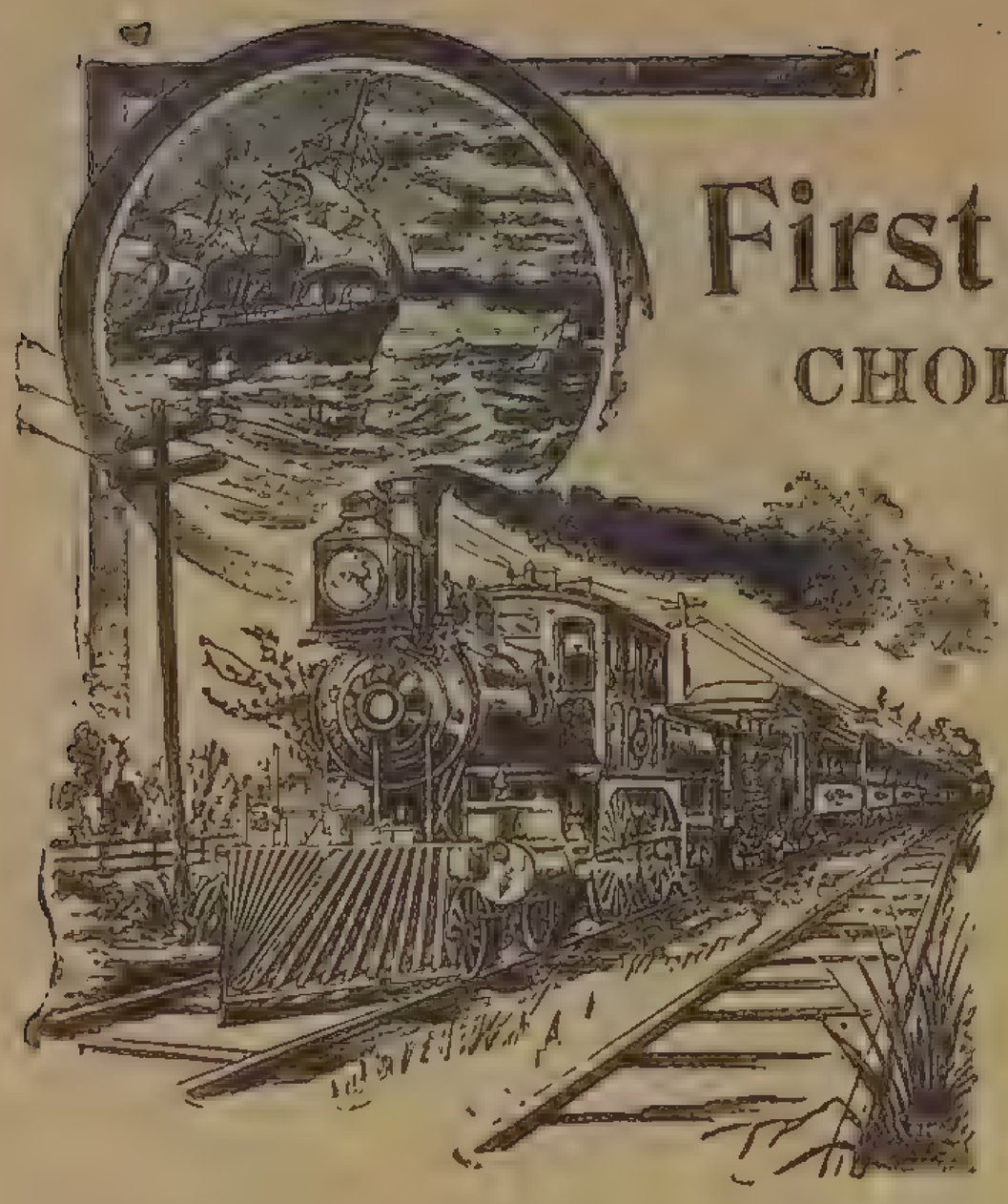
THE OPTIMISTIC SPIRIT OF THE PASSOVER

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The Optimistic Spirit of the Passover.

A Passover Sermon, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 6th, 1909.

Of all the Psalms, none is as universally loved, none as frequently committed to memory, none as often set to music as the *twenty-third*. The reasons for its popularity are quite apparent. It has a message for all times and climes. It is an unceasing spring of comfort and of hope. It has a balm for every wound, a ray of light even for the darkest night. To one in need it says: "the Lord is thy shepherd, thou shalt not want." To one sorely tried it whispers: "the Lord will lead thee beside the still waters; He will restore thy soul." To one in despair it says, "though thou walkest through the valley of the shadow of death fear no evil, the Lord is with thee, His rod and staff shall comfort thee." To the persecuted it says: "Thou shalt see thy righteousness established even in the presence of thine enemies, goodness and mercy shall follow thee, all the days of thy life."

And it was especially for Israel that this Psalm was freighted with deepest meaning. And at no time more so than around the Passover Festival. Well did an ancient poet name this Psalm "the Nightingale," the bird that sings its sweetest notes after the sun has set. Frequently the sun did set for Israel in the height of noon, around Passover time. Frequently the enemies of Israel glorified at Easter-tide the Prince of Peace by slaughtering. peaceful Jews. It was at such times that this Psalm would pour forth its sweetest notes, would with its inspiring strains allay the darkest fears.

There was exhibited a year or two ago in London a painting by the Russian Jewish artist Max Maimon, entitled "*The Marranos and the Spanish Inquisition.*" *Marranos* was a term applied to such Jews who secretly observed Judaism but outwardly followed Catholicism to escape confiscation and expulsion. The painting shows such a Marranos family gathered around the table, celebrating the Passover Eve Service. The door is suddenly forced open by officers of the Inquisition, and the family surprised at their service. The consternation expressed on the faces of the surprised tells only too plainly their knowledge of the fate awaiting them: the torture chamber and the burning stake.

The painting was not permitted to be exhibited in Russia, for in reality it portrayed, under Spanish guise, a frequent Russian Passover scene. It is a frequent occurrence in that cruel country for bigots, ruffians and murderers to break in upon families observing the Passover Home Service, and to enact such scenes of horror as were enacted at Kishineff, on Easter Sunday, six or seven years ago. Such massacres, instead of being suppressed are even encouraged and commended as praiseworthy deeds, as Holy Wars. And these Russian scenes are but repetitions of outrages that were perpetrated throughout the Dark and Middle Ages, in one part of Europe or another, on almost every recurring Passover or Easter. Scarcely a Europeon country in which the charge was not raised, that the Jews killed Christian children to use their blood for the preparation of the Passover-bread. Scarcely a European country that saw not the enactment of such scenes as Heine describes in his "*Rabbi von Bacharach,*" in which he tells of enemies of Israel disguising themselves as Jewish strangers, and asking hospitality of Jews to celebrate with them the *Seder*, Passover-Eve Home Service, and to partake of the Passover meal, slipping under the table a dead Christian child, in order later to raise the alarm of a Christian child

having been lost, of its having been discovered slaughtered within a Jewish home, and of this discovery being made the signal for horrible massacre and pillage and expulsions of Jews.

Such having been common happenings around Passover time in the past—and to the shame of the civilization of the twentieth century be it said that such happenings are still quite common in certain countries—would it have been unnatural if the Jewish people had looked forward with horror to the annual approach of the Passover?

But the very contrary happened. There was not a festival in the Jewish calendar whose coming was looked forward to with so much joyful anticipation as this, and for the reason that each Passover breathed anew the hope contained in Psalm XXIII. There was not a Passover but that its story of Israel's many past persecutions and deliverances taught them anew the lesson: The Lord is your shepherd. Even though your enemies scatter you over the face of the earth, the Lord will gather you again, will cause you to lie down in green pastures, will lead you beside still waters, will restore your souls. And even though ye walk through the valley of the shadow of death, ye need fear no evil, for the Lord is with you, his rod and staff will comfort you. Goodness and mercy will follow you. Ye shall yet dwell in the House of the Lord, and be at peace, forever and ever.

Dear, therefore, as the twenty-third Psalm is to others it is yet more precious to the Jew. Within its six short verses it answers a question to which students have devoted as many volumes without answering it. It tells, as does no other book or chapter, the secret of Israel's preservation, of its unwaver-adherence to its cause, of its invincible faith in the world's ultimate acceptance of the truths for which it has contended and suffered during long and cruel centuries. That secret, Psalm twenty-three, reveals to be Israel's optimistic spirit.

From the first, Israel believed that God was their shepherd, that they were His chosen flock, that, no matter how widely scattered, they never were beyond His reach and call, that even though they walked through the valley of the shadow of death, God's rod and staff comforted them, that, in God's own time, He will establish them in their rights, and that their future days will be as bright as the past was dark.

Optimism permeates the whole Passover Festival. It is the keynote of the Seder service. There was never a Seder service in the past but that Israel opened its doors for welcome to the expected Messiah. And even though he came not, even though there was disappointment, there never was disheartenment. The door was opened again on the following Seder night, on every Seder night following it. And the hope of his coming will continue, until the Messianic Age will have dawned, until there will be peace on earth and good will among men.

And there never was a Seder night since the end of the fifteenth century but that they sang the '*Had Gadya*, which quaintly told the story of retributive justice, and showed how, in the fullness of time, the destroyer will himself be destroyed. And never a Seder night but that they proclaimed: "This year we are still slaves; the next year shall see us free." And even though the next year found them as much enslaved as in the year before, they repeated their faith in their coming deliverance as fervently as if they had never been disappointed. It was God's promise, and God's promise, they fervently believed, never fails. The long period of Israel's probation will come to an end at last, they said, and with its end they will come to their own.

Yes, the people of Israel will come to their own. Their priceless services will be recognized. Their heroic martyrdom will be rewarded. Their contentions for the truth will be duly appreciated. It will be regarded as much of an honor to be

of the people Israel as the past tried to make it a shame. As much as past generations delighted in disgracing and degrading the Jew, so much will future generations delight in honoring him.

The pride of being a descendant of the Fathers of the Revolution, or of the Colonial Dames, or of any of even the oldest aristocratic families of Europe will be as nothing compared with the aristocracy of Israel, an aristocracy that dates back to the beginning of history, to the founders of civilization, to patriarchs and prophets, lawgivers and kings, bards and inspired writers, heroes and martyrs, to whom the whole civilized world does homage.

Many of you do not share this hope. You point to an exclusion here, to a persecution yonder, and you ask—does this look like honoring the Jew's great services and rewarding him accordingly? No it does not, when judged alone, but when compared with the treatment accorded to the Jew in the past, with the massacres of tens of thousands of them, with the expulsions of hundreds of thousands, with the outlawing of all the others, with the condemnation of all of them to the vilest of places for habitations, and to the lowest of trades for livelihoods, when compared with these, the present treatment of the Jew may indeed be looked upon as a commencement of the age in which justice will be done to the Jew, in which due recognition and deserved honor will be shown him.

I certainly thought so the other evening, when witnessing the play entitled "*The Majesty of Birth*," or "*The House Next Door*." Four centuries ago, such a play could not have been conceived at all. Two centuries ago, it would have been hissed off the stage. The other night it was received with rounds of applause, both Jew and Non-Jew appreciating and applauding its holding up to ridicule the base prejudice that separate two highly advanced peoples. I could not but think of the ages that separate the stage-Jew as presented in the

Merchant of Venice, and in *The House Next Door*, and I wondered what the stage portrayal of a Jew will be a hundred years hence.

Notwithstanding such a play as this, that marks a vast stride forward in the progress of the brotherhood of man, and notwithstanding many other favorable signs, which show that the world is growing in tolerance of other men's creeds, there are those among us who have little faith that the treatment of the Jew in the future will be much different from what it was in the past. The Jew, they say, will continue to be charged with the guilt of having crucified a Son of God, and will continue to be hated because of that charge.

Their pessimistic view displays little knowledge of the theological cataclysms that have shaken Christology to its very foundation, ever since Darwin and Spencer, and their co-laborers made their advent, ever since the mythologies and dogmas of the New Testament fell under the dissolving influences of modern criticism and science. The numbers of Non-Jews whose creed is that of the Jews, namely, One God over all, One Brotherhood of all, Peace and Good Will among all, is larger to-day than is the number of Jews altogether. The Presidental chair of the United States is occupied to-day by one who believes as little in the divinity of Jesus, and in all the myths that have been attached to him, as you or I believe. Heresy trials are ceasing, were they to continue a very large proportion of Christian pulpits would be without ministers. Such men as Crapsey have shown plainly enough what happens to Christological dogma when investigated with the aid of modern critical scholarship.

The fate that is overtaking the myths and dogmas is beginning to overtake also the charges that have been raised against the Jews. Their falsity is beginning to be exposed even by Non-Jewish scholars. Even Non-Jewish hands are beginning to lay bare the base inventions to which pagan

missionaries resorted to win the Roman for the new church at the cost of blackening the Jew. The day will come when scholarship will brand it a stultification of the intellect, if not a crime, to lay against the Jew the charge of having crucified a Son of God. The day will come when it will be regarded worse than infamy for those to brand the Jew as a slayer of Jesus whom he never slew—when their own ancestors reddened the pages of history with the heart-blood of hundreds of the world's noblest prophets and reformers, such men as Savanarola, Bruno, Huss, Jerome, Latimer, Servetus, and thousands of such people as the Albigenses, the Waldensians, the Netherlanders, the Huguenots, the Quakers and other Non-Conformists, all Christians, good Christians, tortured, throttled, burned to death, massacred by Christians, and in the name of the Christian faith.

Yea, the world is growing wiser, and in growing wiser, it is growing better, and in growing better it is growing fairer to the Jew. There is room for optimism only when, in our day, we see Jewish Lord Mayors in London, in the capital of that nation where for many centuries a Jew was not even permitted to live. There is room for optimism only when, in our day, we see a Jewish professor filling the United States Exchange professorship in the city of Berlin, in the capital of that nation which, one-quarter of a century ago, started the anti-Semitic movement in Europe, and which movement found its most enthusiastic supporters in the German universities. There is room for optimism only, when, in our day, we find a Jewish Mayor presiding over the municipality of Rome, the capital of that one-time empire which was the bitterest foe of Israel, which destroyed the nationality of the Jew. To-day the Roman Empire is destroyed, and so are all those other empires that were mighty in the days of yore. The Jew, however, lives; though the oldest of people, he is the youngest of all, though hoary with the work of ages, he is foremost to-day in

the world's work. If, here and there, still enslaved, if, here and there, still ostracised and discriminated against, these are but the dying embers of a one-time world-wide conflagration of hatred and persecution against the Jew. Israel is freer from prejudice to-day than it was a year ago. It will be freer a year hence. It will be wholly free in the years to come.

"Not Guilty!" Saith the Jew.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 11th, 1909.

Let us wing our thoughts some twenty-three hundred years back, and enter one of the court-rooms of the capital of Greece. Before a board of judges, composed of five hundred of the leading citizens of Athens, an aged man is being tried for his life. It is Socrates. An ignorant, but rich and influential, tradesman is his chief accuser. He charges him with having inoculated his son with injurious beliefs. Another of his accusers is a poet. He charges the philosopher with having corrupted the youth of Athens, with having robbed them of their belief in the gods of Greece. The real reason of his bitterness is his jealousy over the philosopher's popularity.

False charges against Socrates.

"Not Guilty," is Socrates' answer to every charge. But his case is prejudged. There is little disposition to hear him, and yet less disposition on his own part to plead for his life after the sentence of death is pronounced. A few weeks later he drains the fatal hemlock cup, and the chapter of one of the greatest crimes in history is closed.

"Not Guilty" his answer.

But, though condemned by his contemporaries, posterity has more than vindicated him. It has conferred upon him the titles of "The Wisest of Men," "The First of Martyrs." Athens herself reared a brazen statue to his memory and founded schools for the perpetuation of his teachings, which teachings survived her political and

Vindicated by posterity.

artistic splendor, and became the property and inspiration of the civilized world.

And though not a line has come down to us from the hand of Socrates himself, thanks to his pupils, Plato and Xenophon, almost every detail of the public thought and life and deeds of the master seems to be known to us. Plato having been one of the greatest of ancient philosophers, and Xenophon one of the best of ancient historians, they told the life-story of their teacher affectionately, and yet so entirely within the bounds of reason, so free from myth and legend, that we cannot but feel in every line that we are reading of an historic personality, and not of one of those creations in which ancient literature abounds; in which the little of history is hopelessly entangled in an impenetrable jungle of ecstatic fancy and mystic imagination.

His biography transmitted by reliable, contemporary writers.

What, if Socrates had not had for his biographers his pupils Plato and Xenophon, writers in whom he had inculcated the love of truth? What, if the story of his life had been transmitted orally, from generation to generation, by the mouths of visionaries, enthusiasts and zealots? The story would have had a different reading to-day from what it has, it would have contained far more of myth and legend than of fact.

Biography would have suffered had tradition transmitted it.

From Plato's and Xenophon's accounts of the trial and condemnation of Socrates, let us turn to the four New Testament versions of the life and deeds and crucifixion of another martyr, Jesus, the son of Joseph, the carpenter of Nazareth. Both, the Athenian account of Socrates, and the New Testament accounts of Jesus deal with martyrdom. Each undertakes to glorify a martyr; but a more different course of procedure than is followed in these two accounts is scarcely conceivable. In Plato and Xenophon we have a simple story, convincing in every line,

Proved by tradition's records of life of Jesus.

nowhere an appeal to the supernatural, nowhere an attempt at deification, nowhere a miracle, nowhere a contradiction of one writer with another, or with the laws, customs and institutions of the land.

In the four gospel stories, however, we have statements so extraordinary that they tax credulity to the straining-point, happenings so miraculous that they call for an amount of faith in the supernatural which modern rational thought renders impossible to hold. And, worst of all, contradictions between the writers themselves are so glaring, and contradictions with the laws, customs and institutions of the people, even with the geography of the land, are so astounding, that the critical reader cannot but question the historicity of these accounts, and, if certainty he would have—one way or another—cannot but enter upon a searching inquiry as to who the writers of the gospel stories were, as to how much reliability may be placed in their writings, as to when these accounts were written, as to how they were preserved and transmitted.

Glaring contradictions in these records

And search as much as we may, we cannot arrive at another conclusion than that an authentic account of the life of Jesus does not exist. Not a line has come down to us from his own hand, or from the hand of any of his contemporaries. Even Paul, the first twenty years of whose life were contemporaneous with that of Jesus, and who had spent some time in Jerusalem, and who wrote considerably of what he presumed to have been the doctrines and dogmas of "*Christ Crucified*" tells us little or nothing of the life of Jesus, nothing of his trial and execution.

No contemporary account of life of Jesus.

It is not till about a century after the birth of Jesus that accounts of his life begin to make their appearance. The earliest of these unfortunately are lost, but, judging from reports and extracts of them, they must have been very simple, memoranda of the

No written account of Jesus till century after his birth.

principal deeds and sayings of the master, free from supernaturalism and from all bitterness against Jews, depicting, in outline, the life of a Jewish teacher and patriot, whose dream of freeing Judea from the tyranny of Rome brought him into collision with the Roman authorities, by whom he was put to death.

Myth, legend and propagandic material mingled with original simple story.

. Through the zeal of missionaries, however, these simple stories soon became very complex. By the middle of the second century the tampering with the original story became so bad that Bishop Papias declared that he would have none of them, that he would wholly rely on the oral traditions that have come down from trustworthy sources. Still later, Bishop Irenaeus complained of the violence done to the story of Jesus by all manners of twistings of Scripture texts, and by the introduction of myths and fictions from foreigh sources. For the Jews one kind of a gospel was prepared, for the Gentiles another kind, for miracle-loving people a third, for dogma-loving people, a fourth. Some, like the Egyptians, accustomed to a belief in a triad of gods, required a gospel teaching a *Trinity;* some, like the Gnostics, believing in divine, mediative beings, required a gospel teaching the *Logos*. To satisfy the Jewish requirement of royal descent for the Messiah, Jesus was traced in one gospel, through his father Joseph, to King David; to satisfy the Roman requirement of making at least one of his parents a celestial being, another gospel has him begotten by God Himself.

Thus, in course of time, sprang up as many as fifty different gospel stories, no two of them alike. Four of them succeeded in securing wide popularity, and in crowding out the others. These four are now found in the New Testament. Even these were unknown in their present form till one and three-fourth centuries after the birth of Jesus. And close study of their authorship reveals as many as twelve different

hands, and any number of different propagandic and theological tendencies, accounting thus for the many glaring contradictions and for the astounding omissions and supplementations.

This then is the result of our investigation. Of the life of Socrates we have accounts which the canons of reason regard as authentic. They were written by pupils, who, besides being personally and intimately acquainted with his life, were philosophically trained writers, and whose writings are to this day cherished as among the best of the whole world's literature. Their accounts are kept within the bounds of reason, are free from miraculous ornamentation and from hyperbolic adulation. There are, in addition, accounts of Socrates by such distinguished contemporary writers as Aristophanes, which accounts, while inimical, help us materially in forming a proper estimate of the personality and teaching of the Athenian martyr.

Contrast between narrative of Socrates and Jesus.

Of Jesus, however, we have not a single contemporary account, either by friend or by foe. A century passes before written accounts of his life begin to spring up, accounts which abound in statements that contradict each other, and in incidents that are contrary to the laws of nature, to the canons of reason, and to the laws and customs and institutions of the land.

Suspecting the partisan hand of the missionary in these accounts, we turn to Non-Christian literature for information, but we find no reference to Jesus till we come to Josephus, who wrote his History toward the end of the first century, and to Tacitus, who wrote his Annals, about ten years later. As to the reference in Josephus,* even Christian authorities admit that it was not originally found there, that the early Christian Fathers knew nothing of it, that it was inserted by later

No knowledge of Jesus in Non-Christian literature till century after his birth.

* *Antiquities* xviii3, 3.

hands. As to the reference in Tacitus, it consists of but the simple statement* that the Christians derive their name from one called Christ, who suffered death upon the cross at the hands of the Roman procurator, Pontius Pilate.

What truth in traditional narratives, considering contradictions with laws of nature?

Having no other account of the life of Jesus than that contained in the four gospels of the New Testament, which gospels, as we have seen, represent the last stage of the growth of a one-time simple story to one of the most complex, our problem narrows down to the question: How much credence is to be placed in an account that tells that Jesus was born of a virgin mother, begotten by God Himself, that at his birth the heaven opened and angels sang in his honor, that he flew through the air, walked upon the water, turned water into wine, satisfied the hunger of thousands with a few loaves and fishes, restored the dead to life, that at his death, and because of it, the sun darkened, and the earth shook, and the dead rose from their graves and walked about, that he himself, after his crucifixion, and after having visited hell, reappeared to his disciples, conversed with them, and then ascended into heaven, where he seated himself at the right hand of God?

Considering other contradictions?

How much credence is to be placed in the New Testament account of the life of Jesus which, in one gospel, says that he appeared, after his death, to three women; in another gospel, to two women; in a third gospel, to one woman; in a fourth gospel, to no woman at all; which in one gospel speaks of one angel having been seen at the sepulchre; in another gospel, two; an account which, in one gospel, says that the disciples were ordered by their resurrected master to proceed at once to Galilee; in another gospel they are told to remain in Jerusalem; in a third gospel, no message is given them at all; an account which in one gospel says he ascended into heaven in Galilee; in another gospel it tells that

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* *Annales* xv, 44.

the ascension was made in Jerusalem, while two of the gospels do not know anything of so startling an event as his having ascended into heaven, and three of the gospels know nothing of that other marvellous deed, the restoration of Lazarus to life, after decay of death had set in?

How much credence are we to attach to an account of the life of Jesus which, in one gospel represents him as an ethical teacher, and in another gospel as a theological mystic, in one gospel as a human being, in another place as a God; in one gospel as a conservator of the law of Israel, in another gospel as its destroyer; in one place as a friend of the Jew, in another gospel as the Jew's bitterest enemy, an account which in one gospel represents him as the ideal of kindness, and in another gospel as unkind even to his own mother, which, in one gospel, tells of his last words having been "My God, my God, why hast Thou forsaken me," and in another gospel his last words are, "Forgive them, Father, for they know not what they do," an account which in one place represents the Romans as having dealt kindly with Jesus, as having sought to save him from the hands of the cruel Jews—as they might easily have done, seeing that they were then in absolute power in Jerusalem—in another place we are told that the Romans scourged him, ornamented him, in mockery, with a crown of thorns, nailed him to the cross, and fastened over his head the inscription "Jesus of Nazareth King of the Jews,"—to scare off other would-be-deliverers of the Jews from vassalage to Rome?

Considering its false charges against Jews?

And what credence is to be attached to the bitter charges against the Jews which we find scattered throughout this conglomeration of contradictions? What can be clearer than that they who preferred these charges must have been, for the most part, foreigners, must have lived long after the time of Jesus, and far from the scene of action, must have been woefully lacking in knowledge of the Hebrew and Aramaice lan-

guages, and of Jewish laws, customs and institutions, and abundantly supplied with hatred against the Jews, must have had, when penning the trial scene of Jesus, a Roman magistrate's office, and Roman modes of court procedures, for their pattern.

They have Jesus lash himself into a fury and commit open violence at the sight of the venders of sacrificial offerings in the Temple court, little knowing that such sales in the Temple court were legalized, and that, as an accommodation to foreign pilgrims, there were legalized stands for the exchange of foreign money for native coin.

They speak of a Sanhedrin session having been held at a time when Rome no longer allowed that body to meet within the confines of Judea.

They make Jesus, the gentle and patient and loving, hurl the vilest epithets upon the heads of the scribes and teachers, who at that time, counted among them some of the noblest spiritual leaders of Israel. They make him say that only those who believe in his dignity will be saved, that all others will be eternally damned; that he came to bring a sword and not peace, that he came to set the members of the family at variance with each other, that they who came unto him, and hate not parents and wives and children, cannot be disciples of his.

We are told of two High Priests persecuting him and seeking to compass his death; there never could be more than one, at one time, in Israel. The trial is held in the High Priest's palace, no penal case in Israel could ever be tried in any place except the legally constituted court, which never was the High Priest's palace. The trial is held and the verdict of death is pronounced on the Passover night—according to Jewish law no court could be held at night, least of all on the holy Passover night, nor could a sentence of death be

pronounced on the same day on which the trial was held. Jesus is condemned for having differed from the Rabbis, and for having spoken disrespectfully of them—which offence was one of the commonest in those days of free speech and free school, in those days when man's beliefs ran the whole gamut from the Sadducees, who believed little and observed few of the forms and ceremonies, to the extremly orthodox Essenes, both of which sects had openly and with impunity rejected many of the laws of the Pharisees. Jesus is condemned for blastphemous utterance, for non-compliance with the ceremonial law; there is not in the whole compendium of the Talmudic law an enactment in accordance with which any thing that Jesus said or did could be construed as an offense. There is not in the whole history of Israel from Moses to Jesus a single instance of any one having been put to death by reason of holding different religious opinions. Only he who cursed God, and who seduced others into cursing God and worshipping idols, could, according to the Jewish Law, be put to death.

Little wonder that, in answer to such outrageous charges, the Jew should have flung back an indignant "*Not Guilty!*" But his case was prejudged. There was no disposition to hear him. There was method in the madness of the charge. The Jew could not be gotten to believe that Jesus was the virgin-born, God-begotten, heaven-descended and heaven-ascended Messiah. The Roman could be made to accept that belief by freeing him from the guilt of having crucified Jesus for having been proclaimed King of the Jews, at a time when Judea was tributary to Rome, and by so re-writing the story of Jesus as to satisfy the mythological predilections of the Roman. The end to be gained justified in the eyes of the missionaries the means employed. The changes were made. The Roman empire was won.

"Not Guilty" is and has been the Jew's answer.

And from that day to this, the Jew has continued the scape-goat for the Roman. From that day to this he has had the charge of *deicide* hurled against him. And though he has a thousand times answered back *Not Guilty!* he has found his case prejudged everywhere. There has been no disposition to hear him, or to examine the proofs of his innocence. At times, even the direst punishments were visited upon him if he as much as dared to plead Not Guilty!

The world is more intelligent and more tolerant to-day, but still little inclined to listen to the Jew's story. Millions still accuse him of having slain a God, without having ever critically examined the literature in which that cruel and self-contradictory charge is made, without ever having as much as heard or read the proofs which the Jew advances in confirmation of his innocence.

"Not Guilty" will be the Non-Jew's answer.

But, some day, a Zola will rise, and he will fling his *J'accuse* into the face of a world prejudiced and poisoned against the Jew. He will accuse the world of condemning the Jew unheard. He will accuse the world of condemning the Jew for not believing that Jesus was a God, without ever having searched other than partisan literature for proofs as to whether he was or was not a God. He will accuse it of basing its charges against the Jew on a story of long ago without ever having inquired into the credibility of that story. He will accuse many of rejecting some of the principal theological teachings of the New Testament on the ground of being untenable, and yet accepting unquestioningly everything it says against the Jew. Others he will accuse of readily giving credence to charges preferred against the Jew in a literature that gives every evidence of having been tampered with, yet refusing to give ear to the testimony the Jew advances for the establishment of his innocence.

And that series of *J'accuse* will arouse the world as did that of Zola at the time of the Dreyfus trial. And the world will at last read and search, will at last listen and reason. And, as in the Dreyfus case, its verdict will be *Not Guilty!* And, as in the case of Socrates, future generations will honor those whom the past has dishonored, will erect monuments to those for whom hatred and slander made of all the world a Golgotha.

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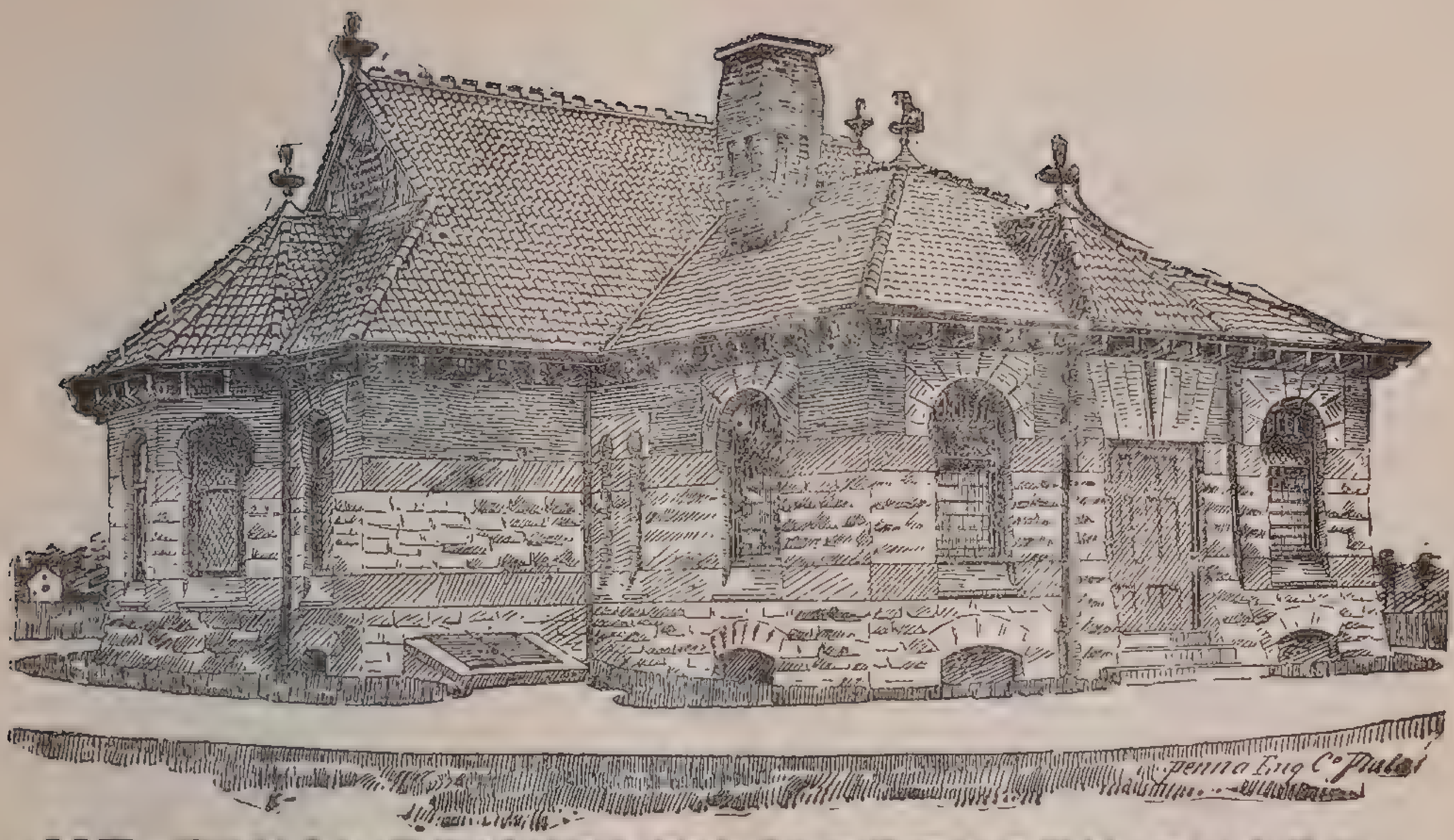
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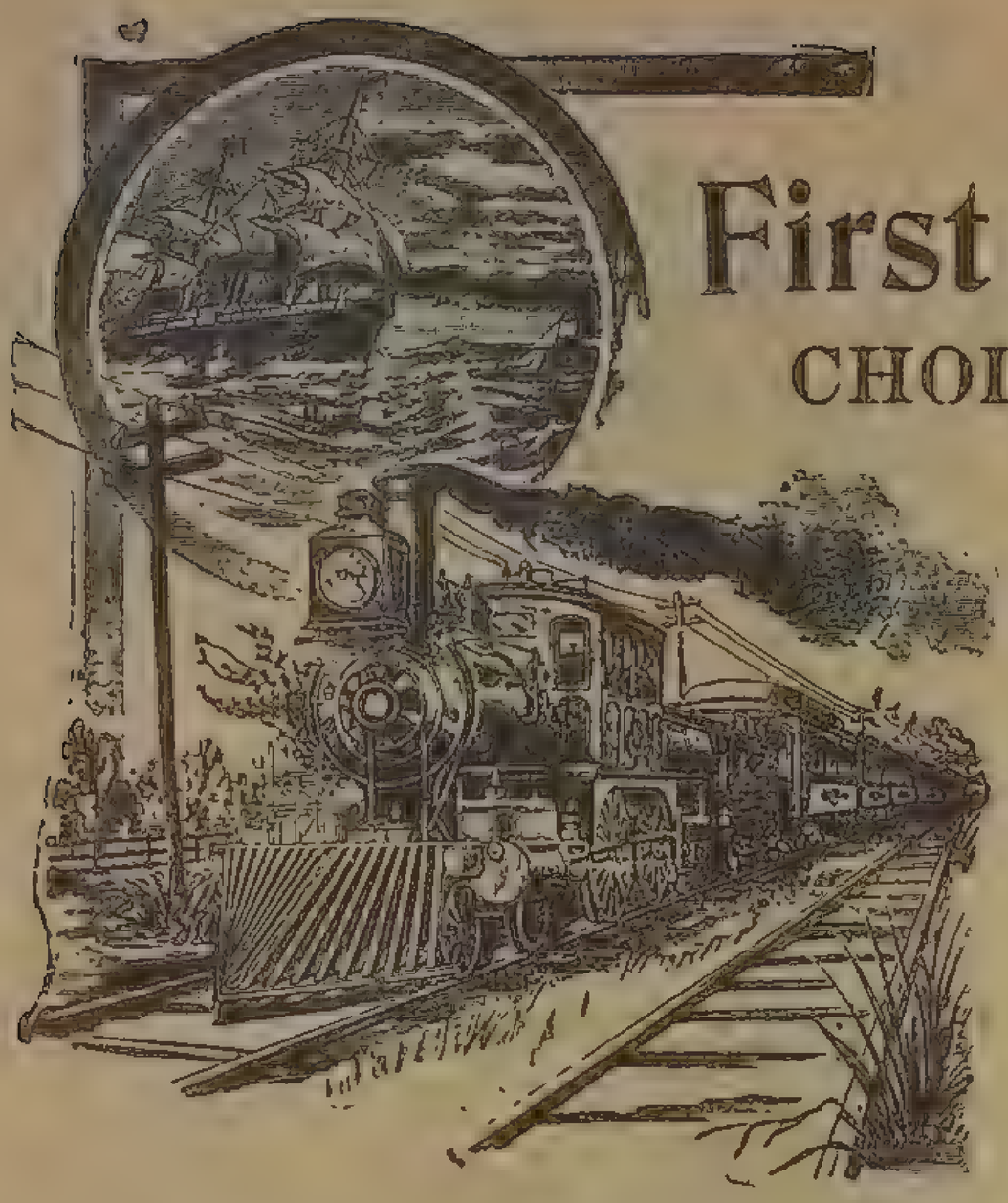
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The Alumni of Keneseth Israel.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 18th, 1909.

Next to love of parents, love of country challenges our highest admiration. In the true patriot we generally find a true man. Even though we know nothing else of him, knowing his patriotism, we know him possessed of a spirit of appreciation, of loyalty, of courage and self-sacrifice. His love of the land of his birth, of the land where his cradle stood, where he received his earliest education, where he formed his earliest friendships, evidences a deep sense of gratitude. His pride of country shows reverence for the deeds and darings of his sires. His devotion to its best interests, his services for its perpetuation, his sacrifices for its safety, show willingness not only to receive benefits from those who have gone before but also to transmit blessings to those that shall follow after.

Love of country

Next in rank to love of country, I would place love of institutions of learning to which one is indebted for his education and for his moral well-being. The origin of the words *alma mater* and *alumni* indicates clearly the close relationship between the mother's care for her child and the school's care for its pupil. He is a child of the one, a foster-child of the other, a nursling of both, beholden to the one for physical nurture, to the other for intellectual nourishment. To cherish, therefore, a feeling of love and gratitude for one's school, is indicative of a nobleness of heart

And love of *alma mater*

akin to that which is displayed in the love of one's parents or country.

And to the credit of graduates be it said that love of one's *alma mater* is quite generously displayed. There are those for whom life has few memories as sacred and pleasant as those of their school-days, few institutions so dear as the school or shools where they used to pore over their books, where they used to practice their pranks, where they dreamed their sweetest day dreams. There are those whom nothing can so speedily move as their *alma mater's* call for aid. The universities of our land owe much to magnificent endowments, yet, not all these princely sums have contributed so richly toward the upbuilding of these institutions, and toward the influence they command, as the love and enthusiasm and pride of their respective alumni. The pride of a Taft in being an alumnus of Yale, of a Roosevelt in being an alumnus of Harvard, of an S. Weir Mitchel or a Howard Horace Furness in being an alumnus of the University of Pennsylvania, kindles in others far more interest in the respective university, far more desire to affiliate with it, than do even the largest sums contributed by the greatest of multi-millionaires.

Generously displayed

Such being the helpful influence of an alumni, the pity is that it is exercised almost entirely for the benefit of higher institutions of learning, of universities, colleges, seminaries, occasionally a High School. Only in rarest instances is its helpful influence extended to the lower schools.

Towards higher institutions of learning.

And yet, there is not a school more deserving of it than these. It was in these schools where the dormant intellect was wakened; it was there where the hardest work was done for the least pay, where the largest patience was exercised, where the most decisive bent was given. It was upon these lower schools as foundation

Lower schools equally deserving,

that the later higher education was built. And, whatever be the success attained by the latter, a considerable share of it is due to the former.

It is for that reason that our hearts should go out in appreciation and helpfulness to the lower schools as much as to the higher.

And of these lower schools, none are more deserving of our thoughtful consideration than those in which we received our earliest religious training, than those in which our spiritual and moral lives were first kindled. We may hold diplomas from the most distinguished universities, we may be in possession of degrees and prizes which bear witness to our mastery in scholarship, and yet these tokens of distinctions might have proved of little use to us and others, had not our religious and moral training given them their true value. One may be learned, and yet, being without religion and morals, be worse than ignorant. One may be woudrously clever, yet, lacking character, lack everything that can convert cleverness into honorable usefulness.

Especially Religious Schools.

I may be accused of lauding my own profession by saying that the debt we owe our religious schools for the integrity of our lives, for our love of truth and right and justice, is larger than that we owe any other school. The wrong, however, which I would commit in not saying what I know and feel to be the truth would be greater than the impropriety of praising my calling. I know the respective work of the secular and the sectarian schools, I have been a pupil of both, and a teacher as well, and I, therefore, feel that I am somewhat qualified in forming an impartial judgment. I esteem the secular school for the knowledge it gives of things; I esteem yet more the religious school for the value it gives to life. I esteem the secular school for its cultivation of the mind; I esteem yet more the religious school for its cultivation of heart and soul.

Debt to religious school greater than to other schools.

Even in so materialistic an age as ours, it is commonly conceded that head without heart, intellect without soul, makes little headway. But for the religious school, the secular school would not exist. But for the teacher in religion and morals, there would be little religion and less of morality. I know the perverted notions of right and wrong which many a child brings from its home to the religious school. I know how unfit far too many parents are to serve their children as teachers and guides in morals. I know the amount of time it takes to unteach certain children what their parents taught them. A little boy told his Sabbath school teacher, one day, that it was right to beat the street-car out of a fare, that his father did it often, and boasted of it. A little girl cited her mother for her authority in insisting upon her right to keep a class-pin she had found, without making an effort to find the owner. Two pupils, a brother and a sister, obtained birthday money from their grandparents to give to the penny collection of the Religious School. Both were instructed by their parents not to give up that money, unless asked for it by the teacher.

Nothing to take its place.

The crowded curriculum in the secular schools leaving scarcely time enough for the secular studies, what would become of the religion and morals of our children, were it not for the work that is done in such religious schools as ours, during the ten years of their attendance? Week after week, the field of their heart is plowed, the soil is broken, the seed is planted. Noble examples and exalted ideals are placed before them for inspiration and emulation. Sacred literature and sacred history are put under tribute for teaching them what way to walk and what way to shun. Their conscience is made vocal. They are made to see the all-seeing eye. They are made to hear the all-hearing voice. They are made to feel and reverence the all-giving hand. Even unknown to themselves, perhaps even unad-

Its need indispensible.

mitted, thousands and tens of thousands imbibe in the religious school principles of integrity, ideals of conduct, standards of right, that abide with them for life, and exercise a dominant influence in the shaping of their careers.

Many of you, who have received your religious and moral training under the learned Drs. Einhorn and Hirsch, have received impressions from them that have been potent for good to this hour. Many of you, who have been pupils of my confirmation classes, with whom I discussed vital principles of religion and morality, will probably admit that your lives have been richer and your course safer for the instruction you have received. There may have been hours when the memory of those teachings and the recollection of the solemn confirmation promises made you easy masters even over strong temptations. There may have been times when considering your obligations to Keneseth Israel you may have felt that you have not made adequate returns, that you have not fulfilled the solemn promises you made.

Service of Keneseth Israel Religious School unrewarded.

And if you have not felt it, the congregation surely has. Keneseth Israel has looked in vain to the former pupils of its religious school for that support which other schools receive from theirs. Other schools point with pride to institutions brought into existence, to buildings reared, to monies contributed, to help of all kinds extended, by their respective alumni, Keneseth Israel cannot only not point to institutions, buildings, monies, contributed by its alumni, but not even to an alumni at all.

When Keneseth Israel had the class-rooms of its Temple decorated with mural paintings, it placed three scenes upon the walls of the Confirmation room to express its expectancy of its confirmants, one picture represents the hands of Moses upheld by Aaron and Chur; the other shows Moses laying his hand in blessing upon the head of Joshua, and appointing him

his successor; the third shows Moses on the mountain top, catching a glimpse of the promised land.

A large part of the meaning of Confirmation is expressed in these three scenes. Unsupported, the hands of the minister grow weary, and, sinking, the cause of Israel is weakened. Who better fitted to support his hands than those with whom, for an extended period of time, he stood in close relationship, to whom he freely opened his storehouse of knowledge, whom he consecrated for service to God and man? And when, at the close of the Confirmation service, he laid his hands upon their heads, and fervently breathed his hope that they may become a blessing to themselves and all mankind—knowledge to the erring, comfort to the sorrowing, help to the needy, shield to the wronged, that, wherever and whatever they be, the name of Israel may through them be hallowed, its teachings glorified, its cause defended and advanced—when these words he breathed while his hands lay in blessing upon their heads, and when he saw these confirmants deeply affected, many of them even moved to tears, what more natural than that he should have felt himself lifted unto heights like those on which Moses stood, that he should have caught glimpses of the beauteous land of promise about to be entered by his pupils, their courage and labor having routed the ignorance and prejudice that have long barred the way of Israel?

Confirmation hopes unfulfilled.

And what more natural than that he should feel deeply disappointed at seeing his beautiful vision dissolve into nothingness? What more natural than that he should feel disheartened when, looking for those who had been especially trained for service, he finds them not, when even appeal to them meets with no response?

Minister disappointed.

And what more natural than that he should feel especially disheartened at the present time, and in this congregation,

where nearly half a century of preparatory work has made the prospect of entering the promised land exceedingly encouraging? Distinguished stands Keneseth Israel among the congregations of our city and our land. Respected far and wide are its spoken and printed words. Thousands of Non-Israelites attend its services who had never before entered a Jewish House of Worship. Thousands have learned to understand and appreciate the Jew, who before, poisoned by ignorance, were full of prejudice against him. The opportunity for a better understanding of the Jew by the world at large and of a better appreciation of Israel's achievements and ideals has not been as favorable in two thousand years as it is at the present time. Under a leader as valiant as Joshua, the disciple of Moses, the land of promise could surely be entered.

Present favorable opportunity unused.

But what are we doing with our opportunity? And who is doing it? Unaided the minister labors, almost to the exhaustion point. He is looking for a Joshua, but none appears. The hour, long prayed for by our fathers, for showing what the Jew is and can accomplish under favoring opportunity has come. We are allowing it to pass unused, and, once passed, it may not occur again in many a decade of years.

The vast masses of immigrants, who have recently settled on our shores, and who have transplanted to our western hemisphere their eastern form of Judaism, are, by virtue of overwhelming numbers, fast crowding reform Judaism into the rear. Instead of shaking off their foreign coil, they wrap themselves all the more snugly in it. They suffer little of the American spirit to penetrate to them and to modify their forms. Larger and larger grows their *jargon* press and literature. Louder and louder grows their clamor for *Zionism*, which to the American not infrequently means that the Jew is not identified with our country and its interests, that he comes as a foreigner and continues a for-

American Israel menaced.

eigner, that Palestine is his country and Jerusalem his capital. Only recently this foreign spirit succeeded in forming in New York city an organization, along racial lines, calling itself *The Jewish Community*, one of the leaders even demanding the right of membership for non-citizens. Prominent men with political or other ambitions, recognizing the value of numerical strength, curry favor with that spirit, instead of pointing out its dangers and helping to suppress it. One of these, a leader in a veteran reform congregation, has adopted for his slogan "*Counter-Reform!*" "*Back to Palestine for our Nation, Back to the Orient for our Religion!*"

There is work to do, and much of it, and which without the aid of the alumni, of those who have been specially trained in the spirit of American reform, the minister alone is powerless to render. Willing as he may be to give himself and his all to his work, unaided by the alumni, his labor may but mean self-sacrifice, and little else besides. The oak's growth is not dependent on the earth alone; the work of its branches is as potent as that of its roots. There is work to in the congregation and outside of it. There is work to do among the native-born and among the recently immigrated. There is work to do among Jews and among Gentiles. There are baneful prejudices against the Jew, and prejudices created by the Jew, that must be rooted out. There are false charges against the Jew that must be answered.

The work that must be done.

We need an active propaganda committee of the alumni, with sufficient funds at their command to give the widest possible circulation to such literature as has recently been issued by our congregation, one entitled "*Prejudice—Its Genesis and Exodus*," the other, "'*Not Guilty!*' *Saith the Jew.*"

If for no other reasons than safe-guarding the best interests of American Israel, we need branch synagogues and religious schools in the Ghettoes of our city, where the foreign element may be made to see

For others,

how the old spirit of Judaism may be made intelligible and attractive in a modern garb.

And even for ourselves, we need larger room, and opportunity for larger work. Our Assembly Room, our school-rooms, our library, the seating capacity of our auditorium, have grown too small for our demands. We have made all the enlargements possible in the seventeen years since we entered this building. The congregation has doubled since 1892, but not our working-force. A new generation has sprung up, but they have made little or no effort to strengthen the hands of the older generation, who have hitherto borne all the congregational burden.

And for ourselves.

To obtain the needed larger seating-capacity in our Temple; we need the space now occupied by the Assembly Room, and by some of our class-rooms. To acquire that space we must make provisions elsewhere for an Assembly Room, class-rooms, library, and for such other activities as come within the scope of a modern institutional church. We need, in short, and at once, a building to be known as *The Keneseth Israel Alumni Building*.

Need of a *Keneseth Israel Alumni Building*.

Many are the handsome buildings which millionaires have reared upon the grounds of our great universities, but, for me, none of these have the charm which those buildings have, humble though they be, which are the offerings of the alumni. The rich men's gifts may stand for self-glorification, the alumni building stands for grateful appreciation. We are proud of our Temple for its architectural beauty and for its artistic decorations, but even the simplest building erected by our alumni would, in my eyes, exceed the beauty of the Temple, inasmuch as it would stand for one of the proudest products of the Temple's work.

Such a building would be proudest product of Temple's work.

Such a building our alumni could easily make possible within a reasonable time, by concerted and enthusiastic action.

How the building could be secured.

An increase of two hundred members, at an average due of $25.00, would increase our annual income by $5,000.00, a sum that would have the borrowing power of $100,000.00. That sum would put up the *Alumni-Building*; and supply the means for our other immediate needs.

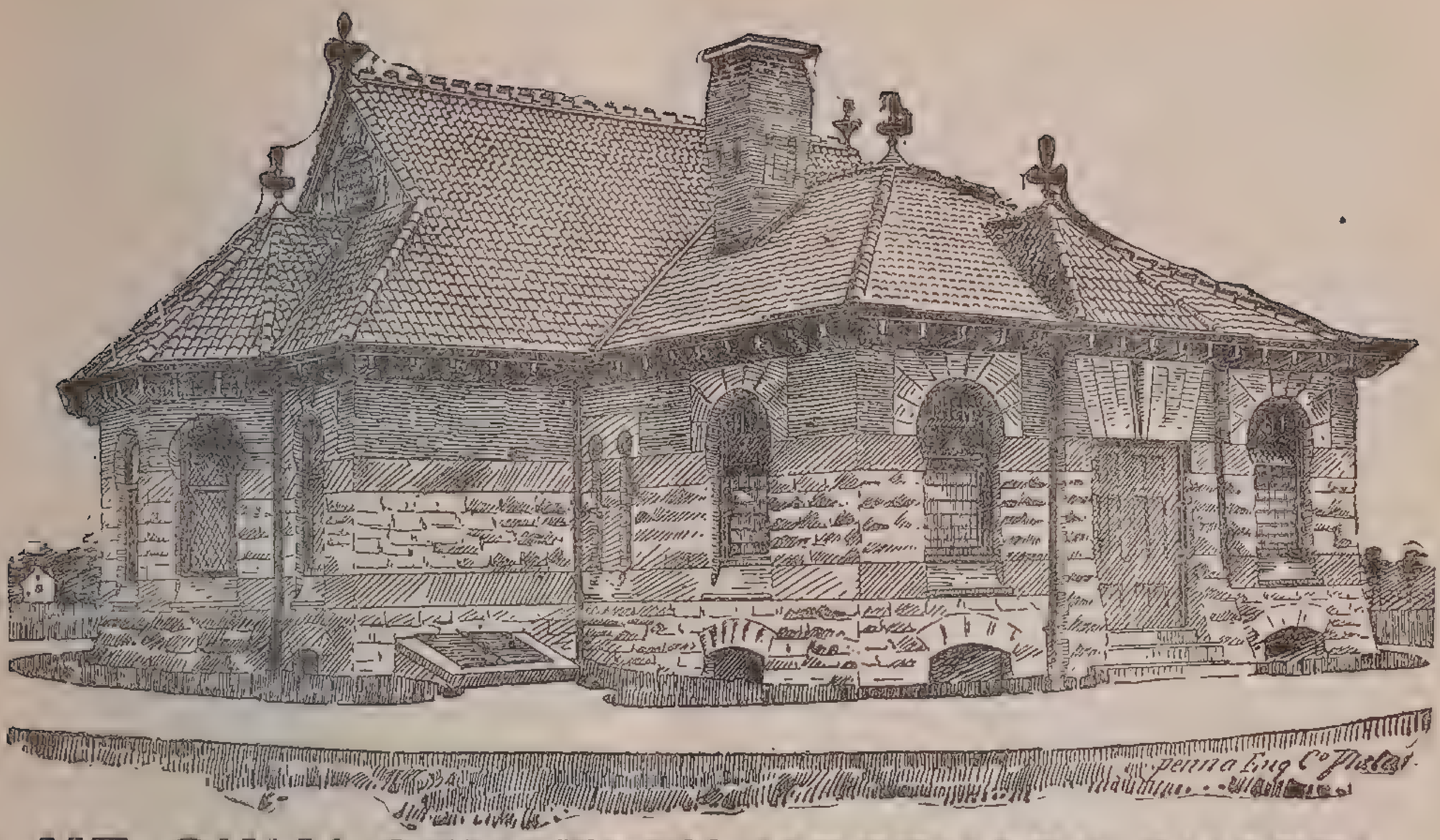
What task easier for an alumni of about one thousand members than securing two hundred members, in a city abounding in people unaffiliated with any congregation, and among these many of the alumni themselves, though amply able to contribute their share towards the funds and labor of the congregation in which they received their religious and moral training, in which they were confirmed, to which they solemnly promised their aid?

Success attainable.

To an alumni well organized, loyal, enthusiastic, all things appertaining to a congregation's welfare are possible.

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXII. Sunday, April 25th, 1909. No. 26

The Progress of Religious Liberalism

PHILADELPHIA

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The Progress of Religious Liberalism.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 25th, 1909.

The cause of Liberal Religion may look with satisfaction upon the progress it has made during the past six months. There probably has never been a time in the history of religion when so large a step forward was taken within so short a time, and with so little commotion. A time there was when even but a small part of such progress as has recently been made in the spread of liberal religious thought would have aroused the intensest hatreds, would have arrayed sect against sect, church against church, brother against brother, would have reddened the soil of the fairest lands with the heart's blood of the best of their peoples.

Recent progress in Religious Liberalism.

In our day, this progress is made with the bulk of the people either not knowing of it at all, or, if knowing it, heartily approving of it, or wondering why the advance was not made long ago. So feeble has become the one-time powerful voice of religious intolerance, that, if it speaks at all, no one seems to be aware of it. The day of the fanatic, of the heresy-hunter, of the inquisitor is over. God grant that it is past and gone forever!

As first of this forward movement, we shall recall the remarkable gathering that took place in the Quaker Meeting House of this city, during Founder's Week, in October last. A scene such as was enacted that night, at that place, had probably never been

Seen in Penn-Celebration at Friends' Meeting House.

witnessed before. Excepting the prophets of Israel, the first dreamers of the federation of the human family as a common brotherhood, probably no one in all the ages past ever believed that the day would come when sixteen preachers, representing sixteen different denominations, Jew and Gentile, Catholic and Protestant, orthodox and reform, conservative and radical, trinitarian and unitarian, would sit side by side, on a public platform—facing a large and enthusiastic audience, likewise composed of many different denominations—and speak in praise of religious liberty, and declare that differences in theological opinions should, and must, not constitute a reason for ill will between man and man, that, whatever the creed or form or rite, mankind is one even as God is one.

The student of the history of religion could not but be retrospective that night, and, looking back, he could not but see and hear sights and sounds far different from those he saw and heard in the Friends' Meeting House. He saw Catholics and Protestants slaughtering each other for the love of God, and both visiting unutterable cruelties upon the Jew for the sake of Christ. He saw Jews burned at the stake, Protestants massacred, Catholics outlawed, as token of piety toward that God whom each worshiped alike. He saw the ancestors of the very people whose hospitality he enjoyed that evening, imprisoned, banished, whipped, mutilated, hanged, by those very Puritans who, because of religious liberty, had braved an untried ocean, and had dared to seek an asylum in an unknown world. And, returning from his retrospective flight, and seeing Priest, Pastor and Rabbi warmly clasping each other's hands, meeting and greeting each other kindly, speaking respectfully of each other's faith, he could not but look with prophetic eye into the future, and see the day when love of God will mean *love of man*, and love of man will prove itself in universal peace and eternal good will.

Not yet had the echo of that memorial meeting died away, when another voice resounded which, in strains that reverberated from end to end of our continent, and In Roosevelt Letter. that shook some of the the hide-bound creeds to their very foundation, declared that the people of the United States will not tolerate religion's interference in matters of government. I refer to former President Roosevelt's answer to a certain opponent to Mr. Taft's candidacy for the presidency of the United States, on the ground that, being a non-believer in the Godship of Jesus, he is unfit for the position of chief-magistrate of the nation. Like so many other of Mr. Roosevelt's letters, it was a manly document, in which he emphasized anew that absolute freedom in religious belief is the cornerstone of American liberty, in which he reminded the bigots that our clock of civilization shows that we have entered the twentieth century, that we have left the darkness and narrowness of the middle ages far behind! With characteristic fearlessness he declared that a man's religious belief is his own private concern, a matter between himself and his Maker, and not for his neighbor's judgment or condemnations, that character and not creed, fitness and not faith, patriotism and not piety, are the qualities that determine whether or not a man is eligible to office. Possessing these qualities for office, he shall be entitled to it, whether Protestant, Catholic or Jew, whether Trinitarian, Unitarian or Agnostic.

Continuing, the letter pointed out that to give heed to orthodoxy's demand that an otherwise deserving man should be turned down because of his unorthodox beliefs would mean a return to that tyranny of the church, which, in the day of its might, proved fatal to true liberty, to true religion, to true civilization, filled the hearts of the people with hatred, and their lands with dissensions, cruelties and carnage.

Concluding, the letter spoke with pride of the magnificent services rendered our country by Catholics and Jews as much

as by Protestants, by such religious liberals as Franklin, Jefferson, Adams, Lincoln as much as by the most orthodox, and it assures the country that it needs have no fear for its safety even if a Catholic or a Jew should be elected to the presidency of the United States, so long as the man chosen possesses the character and fitness and patriotism required of the Chief Magistrate of the Nation.

We do not look forward to a realization in the near future of all of Mr. Roosevelt's hopes. Considerable time will elapse before a Catholic or Jew will be elected to the presidency of the United States, judging from the inherited and implanted hatreds against these people, from the social ostracism to which these people are subjected, no matter how unobjectionable their character or how exceptional their culture. Still, such a letter as that written by Mr. Roosevelt in November last, and applauded by millions of people, and favorably commented upon by probably every secular newspaper in the land, is the clearest proof that religious liberalism is growing mightily in favor and in followers, that the day is not far distant when, instead of one Roosevelt preaching the gospel of the broadest equality in a nation composed of all creeds, scores of rulers will follow his example, instead of one such letter denouncing religion's interference in matters of government we shall have thousands.

But not in this country alone has religious liberalism made rapid strides forward within recent times. On the other side of the ocean, too, recent events have shown that its progress there is keeping pace with our own, and that it is attracting followers to such an extent as to encourage the hope that the day of liberalism's dominancy in the world of religion is not as remote as we used to think.

In the Delitzsch pamphlet.

There appeared in Germany, a short time ago, a pamphlet, consisting of two lectures, under the title "*Zur Weiterbildung der Religion*," "*As to the Further Development of Religion.*"

It was written by Friederich Delitzsch, the distinguished professor of the University of Berlin, the favorite of the German Emperor, the same professor who, a few years ago, published his "*Babel and Bible*," which work created a sensation in the world of religion and Biblical lore. In this new pamphlet Prof. Delitzsch takes the position that Jesus was a man and not a God, that he was born as other children are born, that the virgin-birth doctrine is entirely due to a mistranslation of the Hebrew, that Jesus never regarded himself as a divine being, neither did his disciples regard him as such, that the acceptance of the dogma of trinity was a relapse into heathenish polytheism, that belief in the miracles of Jesus requires disbelief in the teachings of science, that, if for no other reason than self-preservation, Christianity must return from trinitarianism to unitarianism, from mythical dogma to historical fact.

Stripping Jesus, therefore, of the Christology derived from pagan sources, freeing him from all the supernaturalisms, with which miracle-loving peoples loaded him down after his death, showing him to have been human in nature, and divine in his moral and spiritual aspirations, a great teacher and prophet, one of the greatest products of the Jewish people, why should not the Jews, he asks, accept the humanized Jesus as their teacher and prophet, and, by accepting him, remove the barrier that stands in the way between them and such of the Christians to whom Jesus has likewise become human?

In the same manner, he argues with the Mohamedans with regard to the true nature and character of Mohamed, seeking thus to harmonize the three great monotheistic peoples into a brotherhood embracing half of all living beings, and to impart to them, through the unifying bonds of mutual peace and good-will, the moral strength which shall conquer the other half of the world.

Of course, we are dealing here with a dream, beautiful, but a dream withal, a dream not to be realized in our day, nor, perhaps, in centuries to come. While there would be little or no disinclination on the part of the Jews to accept Jesus as a teacher and prophet, seeing that the Jews never rejected him as such, there is little likelihood of the bulk of Christians soon surrendering their belief in the divinity of Jesus, or the Mohamedans their belief in the divinity of Mohamed.

It is not, however, the dream that is of startling significance in this pamphlet, but the fact that a man of the scholarship and world-wide reputation of a Delitzsch should have declared that the belief in the divinity of Jesus is contrary to history and science, to fact and reason, and yet continue as professor at the leading university of Germany, as favorite of its faculty and students. We think back to the time when men were burned at the stake for giving utterance to thoughts which, compared with those of Prof. Delitzsch, might well be regarded as orthodox, and more than ever do we realize the progress which liberalism in religion has made, and the debt we owe to those brave men of former days, who paid the price of their lives that such men as Roosevelt and Delitzsch may speak and write and teach as fearlessly as they do in our day.

In yet other ways has progress in liberal religious thought manifested itself in recent times. There is trouble among the theological students of Princeton University, and, apparently, more than the faculty and trustees care to admit. The root of it seems to lie in the curriculum of studies. It is not possible any longer to keep, at a great university, scientific thought restricted to the laboratory, and astronomic thought to the observatory, and historic research to the library, and logic and psychology to the class-room in philosophy. Whether welcome or not,

In the Princeton disturbance.

rational and radical thought will make its way into the seminary, will force the theological student to think, investigate, and reason for himself, instead of, as before, to swallow unquestioningly the theological pill prepared by the teacher in accordance with the prescription of the theological text book. What was readily accepted on faith in former days is, in our day, obliged to pass through the process of critical analysis, and, if it cannot stand the test of reason, it is cast aside as unfit for belief.

What is going on at Princeton is going on in other seminaries. Dissatisfaction with the curriculums of theological studies is quite general. Seminaries are alarmed over the fewness of their students.

If larger numbers they would have they must seek recourse to liberalism. It is because of liberalism that young men seek callings other than the ministry. To be honest they cannot believe what seminaries require them to believe. Having studied arithmetic they cannot believe that three is equal to one. Having studied astronomy they cannot believe that the sun, or rather the earth, stood still, or that a star walked about in the sky. Having studied physics they cannot believe that the eternal and immutable laws of nature can be set aside at will. Having studied physiology they cannot believe that the dead can resurrect.

Let seminaries open wide their doors to liberalism, and they will see results little dreamed of by them. Never before has the pulpit held out to talented young men such opportunities for effective leadership and blessed usefulness as at the present time. Never before has its need of them been as great as now. Never before has the ministry had so large and so real a sphere of activity. There are wrongs to-day which no body of men can righten as well as a properly trained and wide awake ministry. There are perplexing problems which none can solve as readily as they, problems touching capital

and labor, employer and employee, landlord and tenant, dishonesty in public life, corruption in private life, extravagances and vices among the rich, crimes among the poor, city congestions, farm desertions, and a hundred other problems of equal import. To fit young men for such needed work demands cutting out a mass of dead matter which to-day burdens the curriculums of theological seminaries, and the substitution for them of subjects of vital interest, demands giving a larger place to sociology than to theology, a larger place to the present than to the past, to the here than to the hereafter, to the enslaved and down-trodden of our own country than to those of Egypt or Palestine or Babylon of tens of centuries ago.

In diverse other ways, the recent past has proved that religious liberalism is progressing. We need but mention the powerful sermon that was recently preached from the stage of one of our theatres, in the form of a play, entitled "*The Servant in the House*," showing how the church is choked up with dead and putrid matter, how the stench of the decay is driving the people from it, how the inactivity of the ministry, or its absorption in matters that do not touch the needs and woes of present-day society, is making enemies of those who should be, and would be, its strongest friends, sinners of those who might be saints. And in presenting the type of a true minister, it presents the type of the minister as he will be, the minister who will really serve in the House of the Lord, who instead of wasting his time with indulging obsolete forms and riding theological and linguistic hobbies, will minister to the needs of humanity. Seeing the diseases of society, he will labor to heal them. Seeing the wrongs, he will strive to correct them. His heart will be so full of the love of man that he will have no room for the creeds that create distinctions between man and man, and introduce hatreds between brother and brother.

In the play *"The Servant in the House."*

Or we might mention the public meeting that took place, about two months ago, in one of the Baptist churches of our city, in which representatives of half a dozen different denominations, Christian and Jewish, pleaded, from the same pulpit, for union of all our church-forces in wrestling with menacing social and communal problems. One preacher after the other showed that night that it is by reason of our having stood so long apart, of our having refused to unite our strength, of having allowed theological differences to stand in the way of presenting a common front to a common foe, that our cause has become weak, and that of our enemy strong, that our inanities have invited the sneers and ridicule of men, instead of our activity and usefulness having merited their applause.

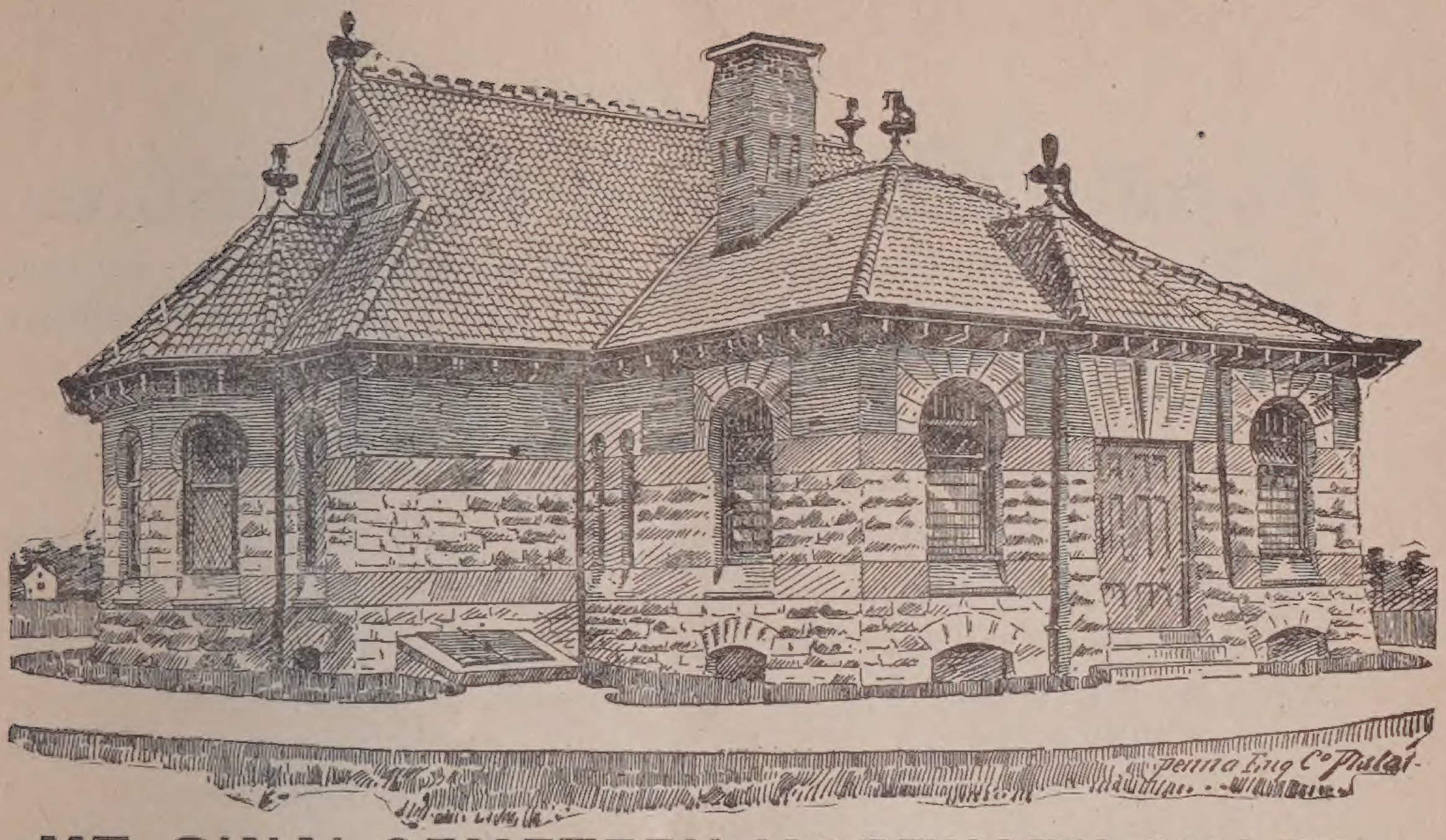
In the meeting at the Baptist Church.

Or we might mention the crowning feature of all, the conference that took place in our city, in December last, and that planned the First Congress of Religious Liberals, which is to open this coming Tuesday evening, in the same hall where that memorable meeting of the sixteen preachers took place during Founder's Week. The program of the opening evening alone will prove the justification of the Congress. Distinguished representatives of the Protestant, Catholic and Jewish church, of the white and colored race, will speak that night, and will show that mutual toleration and good will between all classes and races and churches are the foundations of civil and religious welfare. And so many will be the subjects presented and discussed during the sessions following, by men and women of different denominations, and distinguished in different walks of life, Cabinet officers, Governors of States, Presidents of Colleges, Judges, Professors, Labor Leaders, Social Workers, that even the most orthodox who shall attend and listen, and who shall be open to conviction, will carry away with them the belief of Religious Liberals, the belief, that the interests which the different

In the First Congress of Religious Liberals.

denominations have in common are larger than the differences that divide them, and that society will be far better served by their pulling together than by their pulling apart.

Many have been the national blessings that took their rise in this City of Brotherly Love. May the coming congress of religious liberals, the first of the kind ever held, become another of them. Here our first congress of political liberals gave birth to our political liberty; may the First Congress of Religious Liberals help to spread wider and to root deeper that noble conception of religion, that sees harmony amidst diversity, agreement amidst difference, that looks for creed in deed, for prayer in performance, that does not babble of brotherhood in the church but shows it in life, that sees in every man—whatever his creed or color, race or nation—a brother, a child of the same God, an heir of the same destiny.



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